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Biography.

SKETCHES OF THE LIFE AND CHARACTER OF PROFESSOR TAPPAN.

(Concluded from page 142.)

WHILE professedly giving the character of a celebrated minister of the gospel and professsor of divinity, we cannot with propriety omit an inquiry into his religious sentiments. To the most approved christian biographers, the inquiry has appeared worthy of attention. And men of different and opposite sentiments all prove, by the warmth of their feelings, and by the vigour and resolution of their efforts, that, whatever they pretend, they really esteem the question respecting religious opinion of great consequence. It is, therefore, apprehended, that the theological system, which Doctor Tappan embraced, is a subject highly interesting to every one; although, as facts are, the full developement of that system might, to some, be very ungrateful. Let it be, however, remembered, that his opinion is not adduced as proof, that the system which he received, is true. Our object is, by the faithful use of advantages in our hands, to ascertain a matter of fact. In the Doctor's own words, cited in their proper connection, we shall exhibit his theological sentiments; hoping at the same time to administer valuable religious instruction and entertainment to readers.

That clear and distinct information may be given, quotations are introduced respecting several particular subjects.

I. *The character, purposes, and ways of God.*

In answer to the objection against the divine goodness from the sin and misery of man, he says; "In the view of an infinitely wise and comprehensive benevolence, a creature so formed and circumstanced, as man, might be necessary to complete the scale of universal being, and to increase the stock of general felicity. And this reasoning will be greatly strengthened by considering, that even the existence of moral and afflictive evil will probably be overruled to purposes of extensive good. For besides the private advantages of natural evil, we may suppose that the present and future sufferings annexed to human transgression, may be of eminent utility to intelligent virtuous spectators, not only of our own, but

of other systems of being, to give them more striking impressions of the governing justice, wisdom, and holiness of God, and more effectually to guard them against every tendency to vice, and secure their inviolable attachment to virtue. And even sin itself, though in its native tendency and the design of the agent, it be a malignant and destructive evil, yet may be, and in fact has been overruled, as an occasion of the more various and glorious display of the perfect purity, justice, and even benevolence of God; it has, under the administration of infinite wisdom, given occasion to the plan of redemption, and to all those astonishing manifestations of divine mercy, patience, long suffering, and of rich, triumphant grace, which are shown to our rebellious world. And as for the misery of incorrigible sinners hereafter, we may be assured it will be no greater than their own demerit, and the general order and happiness of the universe require."

That passage in Ezekiel, *As I live, saith the Lord, I have no pleasure in the death of the wicked,* he thus explains; "God has no pleasure in the death of the sinner, *in itself considered.* It is no pleasure to him to punish, merely for the sake of making or seeing his creatures miserable. It does not gratify his nature to inflict pain; and he never does it, but to answer some great and benevolent purpose. It is not the nature of God to measure out pain to his creatures, unless he can by this advance the good of the whole."

From the following quotation we learn what his sentiments were on a very controverted subject.

"*The will of God*, with regard to the manifestations of it to us, or our finite conceptions of it, is distinguished into two branches; viz. his *secret*, and his *revealed* will. His secret will means the same thing with his eternal counsels, whereby he laid the plan of all future events from everlasting, in a most wise, free, absolutely immutable and infallible manner; so that those things which seem to us the effects of natural causes, or merely casual and contingent events, are entirely subservient to the secret purposes of the infinite, eternal mind, and are so many instruments of fulfilling his pleasure." After quoting the passage, in which God says; *My counsel shall stand, and I will do all my pleasure*, he thus proceeds; "Even those various, unstable and free volitions and movements of the human mind and will, which seem to come under no government or restraint but that of itself, are yet most exactly ordered and overruled by God to accomplish the purposes of his own will. And herein, as an excellent writer observes, we may observe the profound and unsearchable wisdom, power and purity of God; that while man worketh freely, yet therein and thereby God worketh powerfully; and while man worketh sinfully, God

worketh purely and justly. The freedom of man's will is not controlled by the infallibility of God's counsel, nor can it, (that is, man's will) interrupt or disappoint it, (that is, the divine counsel.) And on the other hand the sinfulness of the will and ways of man is not justified or excused by the infallibility and purity of the counsel of God. Now this will of God's counsel or decrees is called secret, because it lay hid in his breast from eternity, and cannot be known by us until he fulfil it in his works, or declare it in his word." He then mentions God's revealed will, by which his pleasure is made known to us; first, by his commands, which discover our duty; and secondly, by his providence, by which he accomplishes, and so discovers what was purposed in his own mind from everlasting. "It is of great importance, that these different views of the will of God should be kept distinct in our minds. God's secret will is the reason and rule of his own conduct; but his revealed will is the great rule of ours. I may add, that God's revealed will is, that all men should obey his laws, and be holy and happy; and yet it is evident from fact, that this is not his secret disposing will; that is, he does not, as the great disposer of events, will, or determine to bring about the universal holiness and salvation of our fallen race." The distinction he makes is, in short, between the law of God, which points out our duty, and the purpose of God respecting events; a distinction obvious to every considerate man. But the expedience, and even the propriety of using the terms, *secret* and *revealed*, in the sense abovementioned, is seriously doubted.

II. *The natural character and state of mankind.*

"The love of Christ was exercised towards objects, which had nothing in them to attract love, but every thing to provoke hatred; for his love to his people originally respected them, as rebellious sinners, creatures in ruins, ruined by their own guilt; creatures who had stripped themselves of moral beauty, and become *wholly unlike and contrary to their Maker*, and consequently had no disposition to love the Lover, or, so much as to accept of his free mercy."—"The love of Christ stooped, in some respects, to the very depths of hell, into which sinners had fallen *in the temper of their hearts*, the desert of their crimes, and the sentence of a broken law."

Speaking of sinners, who are given up to strong delusion, to believe a lie, he says; "On the preaching of christianity, the evidence of the truth soon overpowered their assent; but the pure, selfdenying, spiritual nature and tendency of its doctrines and precepts, being contrary to all their dearest lusts and interests, soon produced in their hearts a secret dislike, and by degrees a direct open

hatred of those truths, as the great enemies and disturbers of their idol lusts and pleasures. And this is an exact description of thousands in every age. Their understanding is compelled to believe such and such doctrines to be true; but their wills and affections rise up with fury against them, as severe and disagreeable to their prevailing taste. They do not like the pure, humble, lowly, benevolent, forgiving spirit, which the gospel requires.—Hence they reject these rigid doctrines and laws, not because their understandings have no evidence of their truth and equity, but because their inclinations are opposed to them. Thus the contrariety of the things which the gospel reports to the vitiated tempers of sinners makes them angry with the truth of the reports, and sometimes with the very persons of those who report them."*

III. *The character of Jesus Christ.*

"The love of Christ is unchangeable. It exists the same unvaried affection in his heart *from everlasting to everlasting.* All these things, (that is, the sins of his people,) were perfectly foreseen by him from eternity. If we view him in his *divine nature*, we at once behold infinite majesty and infinitely condescending love blending their glories in him, illustrating and commending each other. If we view him as man, &c." making his character to consist of godhead and humanity.

"The love of Christ is the love of an *infinite, eternal Being*, and so has no conceivable limits either in degree, or duration."

"It was the pure benevolence of Christ, which *gave existence* to universal nature; for *all things were made by him, and without him was not any thing made, that was made.* He was as glorious and happy as he could be from everlasting; happy in the enjoyment of his own perfection, and his Father's love. It was, therefore, from mere selfmoved goodness that he *created* all ranks of beings, and particularly angels and men."

"The love of Christ is as high as the most High God himself; for, it is the love of him, who is THE TRUE AND SUPREME GOD."

In a discourse on the words of Thomas, *my Lord and my God*, he says; "The words contain an ample and excellent confession of his faith, that—Jesus is *the Lord and God;* that *absolute, supreme* power and

* It is well known that Doctor Tappan's views of the character and works of unrenewed sinners differed, in some respects, from the views of many Calvinists. The controverted question chiefly respects *the nature of means, and the outward, visible acts of obedience, which sinners perform.* This question, which has an important relation to gospel preaching, and to experimental religion, was investigated with great labour and ability in the controversy between the Doctor and the Rev. Mr. Spring. Impartial and close examination of what was written on both sides is earnestly recommended to all who wish to understand the subject clearly, and to judge according to truth.

dominion belong to him; that he is not only by office Lord and Christ, but *by nature God.* From the dignity of his mediatorial character he infers and ascends to the dignity of his *divine essence*, which is presupposed and required in every part of his office; which office could not be discharged to any effectual and saving purpose, if he were not *true God*, as well as *true man.* Nor otherwise would the apostle have given him the title of God, nor would he have received it. For nothing could be more provoking to the great and jealous God, than to ascribe divinity to a creature. And therefore had Christ been a *mere created Being*, he would have severely reproved Thomas, for addressing him in this manner; which he does not, but on the contrary, commends and blesses him for it. We hence deduce an irrefragable proof of the *proper Godhead* of our Lord Jesus."

In respect of personal beauty and amiableness, the chief objective ground of love, he says; "Christ *infinitely* surpasses the loveliest of creatures; for all the glories of Deity are wrapt up in his wonderful person. All the beauties we behold and admire in the world are but faint traces, scanty emanations and imitations of the *uncreated Original.* In short, the charms of Christ are *infinite*, *immutable*, *eternal*, without wane or diminution for ever."

One more passage on this sublime subject is subjoined. It is taken from the last ordination sermon which the beloved Doctor preached.

"*The unsearchable riches of Christ* may denote his personal excellencies. Thus understood, they point us to the wonderful assemblage of *divine and human perfections* in that mysterious person, whose name is Immanuel, who is the image and effulgence of his Father's glory, in whom dwells all the fulness of the Godhead, to whom the titles and attributes, the works and honours of divinity are ascribed; who yet was made flesh and tabernacled among us. What treasures of majesty and meekness, of dignity and condescension, of glory and humility, of justice and mercy, are united in his character!"

IV. *The atonement and justification.*

"In the way of forgiveness and reconciliation the gospel has opened to us an astonishing and unparalleled scene of divine compassion and love; and has assured us, that since God could not consistently and honourably pardon such a race of rebels without a satisfaction first made to his injured law and justice, and since we could not make it ourselves; he therefore sent his own eternal Son from heaven to make it for us; who by assuming our nature and substituting himself in our stead, gave himself to death as a propitiatory sacrifice for our sins; and that in virtue hereof we shall be assuredly pardoned and accepted upon our repentance, and faith in

Christ; not for the sake of our faith, or repentance, or any other work of ours, but on the account of his merits and righteousness."

V. *Predestination and distinguishing grace.*

"The love of Christ is a *distinguishing love.* It distinguishes those fallen human creatures, whom it finally saves, from sinning angels, and even from elect and happy angels. It also discriminates them from thousands of their own species, many of whom are less sinners than themselves, who are however permitted to go on, and seal their own destruction."—He declares that the foresight of the sins of his people "did not prevent him from loving them, and *determining* their salvation."

These words of the Psalmist, *Blessed is the man whom thou choosest*, he thus paraphrases; "Blessed is the man whom thou selectest by thy free and gracious choice, without any previous merit, contrivance, or endeavours of his own; whom thou distinguishest from others who are left to themselves."

Attempting to show that the government of God affords matter of joy and praise, he reasons thus; "God from eternity had a full view of all possible plans; and accordingly he then laid out the whole scheme and model of his future conduct. Every wise workman, before he enters upon any work of importance, first forms in his mind an exact plan of what he intends to do; and when he has laid out his scheme, he steadily pursues and accomplishes it, without varying in the least from the original model. Whatever God does in time was planned out in his own infinite mind from everlasting; and on the other hand, whatever designs he formed from everlasting, he steadily pursues and accomplishes in time. God, having formed and settled his whole scheme of government, is now constantly carrying it into execution by his wise, holy, and powerful providence. God has a hand, in some sense, in every event that takes place in all parts of his creation. There are no such things as accidents or casualties, or unforeseen and unexpected changes with respect to God; for he always has a full view of all events past, present, and to come, and they are all under his *regulation and influence.*

VI. *The necessity of regeneration.*

The following reflection follows a discourse on self denial. "We infer that no one can be a true disciple of Jesus Christ upon the principles of unrenewed nature. If christianity is so contrary to the reigning sentiments and inclinations of fallen man; then it is absurd to suppose, that any person, without a change of heart, is prepared to embrace Jesus Christ and become his disciple. How can a man, whose prevailing temper is selfish, be truly disposed to deny himself? How can a man,

who has a predominant love to sin, be at the same time heartily disposed to deny it? In a word, how can a man act from principles, which he has not? These hints are sufficient to show the necessity of a divine operation to implant in our souls a new, supernatural principle."

VII. *The belief of gospel doctrines.*

"Would we remain steadfast in the true doctrines of the gospel, let us love them for their transcendent excellence and purity; let us not only confess them with our mouths to be truths, but believe them with our hearts; let us be cordially willing they should be true; let us rejoice with the greatest complacency in the whole system of revealed truth. If our wills and affections do thus embrace and cleave to the truth, our understandings will be prepared to see more and more of its reality and beauty."

"There may be some very plausible arguments brought against the truth; but a truly pious heart would quickly solve all difficulties, and remove all objections. The weakest christian, that has an upright, sanctified temper, can readily and certainly distinguish between the voice of Christ and his truth, and the voice of hirelings and hereticks, in every point that is essential to true religion. For he has a spiritual taste, which discerns, relishes, and feeds upon the vital, saving truths of christianity, and so has the witness in himself, that these doctrines are true and divine, and that every thing contrary to them is dangerous errour and delusion."

"Whatever article of christian faith has a plain and necessary connection with the great object of christianity, viz. the glory of God in the salvation of men, as exhibiting a necessary cause, condition, or means of it, is to be esteemed essential to christianity. For instance, those truths, which exhibit the free grace of God the Father, the mediation, infinite atonement, and justifying righteousness of God the Son in our nature, and the effectual influences of the Holy Spirit in bringing home to particular souls the grace of the one, and the redemption of the other. These doctrines are eminently fundamental objects of belief." He asserts the same of the doctrines, which exhibit the conditions, and the means of our salvation.

In showing the unreasonableness of an unsettled temper in religious matters, he observes; "God has given us all needful helps to determine us; the *clear* and *bright* sunshine of his word to inform us what is truth, duty, interest, and the grounds and evidences of each."

VIII. *Practical and experimental views.*

"Let every man consider seriously the transcendent evil of sin, which is no less than a direct affront to our infinite Creator and Governor, by violating the law which he values, as a transcript of his own holy nature, and enforces by the

penalty of eternal death. Let us read the nature of sin in the dismal history of its effects and consequences. Let us first see the fall and ruin of a whole species effected by a single act of sin. See the deluge. See the only Son of God suffering and dying. To add a finishing picture of the malignity of sin; when we shall see the elements melting with fervent heat, and the heavens passing away with a great noise; when we shall see the judgment set, the books opened, the irreversible sentence pronounced on the impenitent; then we shall understand, that it was sin, that made all these desolations, that kindled all these fires, and will still be kindling a much greater, even the fire of hell, which shall burn for ever. Consider, oh sinner, all these scenes of horror; and know that there is unspeakably more evil in sin, than in all these."

"I grant that to love any object merely for the reward or happiness of loving, is not so properly to love, as to traffick, and flows not from pure affection to the object, but from selfish regard to our own interest. But on the other side, to love a worthless thing, to embrace a cloud, or cling about a bramble, in short, to place our affection where we can expect nothing but disappointment and misery, is very absurd, phrensical, and ruinous."

The following passage is quoted from a sermon, which he wrote just before his death.

"As christianity is the religion of sinners; so a cordial reception of it must presuppose and powerfully cherish a humbling sense of personal guilt and depravity, and a disposition to ascribe the needed blessings of pardon, holiness, and eternal life to the infinite mercy of God operating through the perfect atonement of his Son. Accordingly the habitual views and exercises of every real christian harmonize with the prayer of the publican, *God be merciful to me a sinner;* with the acknowledgment of our apostle, *by the grace of God I am what I am;* and with the song of the heavenly hosts, *salvation to our God, who sitteth on the throne, and to the Lamb.* Whoever cordially repents of sin and embraces the gospel, will readily unite with our apostle in esteeming himself less than the least of all saints, and in ascribing all his privileges and hopes to the riches of divine mercy."

"The reason of things, as well as the arrangement of the Lord's prayer, instructs us to ask our daily bread, or needed external good, not merely as an instrument of animal, much less of sinful gratification, but as requisite or conducive to our serving the purposes of his kingdom; yea, to beg the forgiveness of our sins, and deliverance from temptation and all evil, not barely for *selfish ends, but that God's honour and kingdom may be promoted* by our pardon, sanctification, and final happiness, and by our correspondent, everlasting returns of service and praise."

These quotations may serve as a specimen of the Professor's sentiments on doctrinal and practical subjects. We rejoice to find that a divine so universally beloved, and so highly celebrated by all descriptions of men for his candour, knowledge, and piety, harmonized in sentiment with the fathers of New England, with the framers of the *excellent catechism*, and with the host of worthies, who have blessed the church of God in different ages.

From the Christian Observer.

THE annexed Memoir of that eminently pious woman, Mrs. SAVAGE, is extracted chiefly from her Diary, and though in an imperfect state, I transmit it to you, that you may judge whether its probable utility gives it any claim to insertion in the Christian Observer. The well known character of both her father and brother (Philip and Matthew Henry) may render it interesting to your readers. Yours,

E. P.

A SHORT ACCOUNT OF THE LIFE OF MRS. SAVAGE, ELDEST DAUGHTER OF THE REV. PHILIP HENRY, OF BROAD-OAK, IN FLINTSHIRE.

THIS excellent woman was born August 7th, 1664. At the early age of seven years she could readily construe a psalm in the Hebrew Bible. The disposition which she manifested to engage in the pursuit of Hebrew literature, induced her father to compile an English grammar for her use. He also taught her to write, and at ten years old she used to write the sermons which he preached with tolerable exactness. She mentions in her Diary, that she afterwards read these sermons with great comfort and edification at the distant period of sixty years. She was remarkably happy in her natural temper, which was cheerful, easy, and affectionate. She was piously disposed even from her childhood, and very sensible of the religious advantages which she enjoyed in the instructions and example of her excellent parents; and she was careful to profit by them. She continued to write down the sermons of the ministers whom she attended, even to old age; and she was in the habit of carefully reading over what she had written, endeavouring to fix on her memory such particulars as related to practice, and frequently praying over them in her closet.

In her fifteenth year she partook, for the first time, of the Lord's Supper, and on that occasion she devoted herself to God with a sincerity and solemnity which proved a source of satisfaction to her in after life. She was accustomed to take an exact account of her frame and temper, whenever she joined in that ordinance, a circumstance which fully evinced the high value and esteem she entertained for it.

At the age of twenty three she was married to Mr. John Savage, of Wrenbury Wood, in the county of Salop. In this

relation it was her uniform desire and endeavour to discharge its peculiar duties as well as to adorn, in all things, the doctrine of God her Saviour. She and her husband made it their constant practice to pray with each other morning and evening, beside engaging in family and private devotion. Providence continued them long together, no less than forty years, blessings to each other and to all around them, so far as their influence and ability extended.

Mrs. Savage was the mother of nine children, many of whom died in their infancy: four daughters survived her, who rose up to call her blessed. She was remarkable for her care and tenderness toward her children in their infancy, but still more for the concern which she manifested for their souls as they grew up and became capable of receiving instruction. Not only was a considerable part of the sabbath evenings devoted to the important duty of instructing them, but it was her daily endeavour, both by precept and example, to train them in the way wherein they ought to go. She had a happy method of rendering religion interesting to young people, by encouraging them to ask questions and to converse freely on the subject; and she was careful not to represent it in a forbidding light by any thing harsh or severe in her manners or temper: and to these means of improving their minds she daily added the most affectionate prayers both with them and for them. Many instances might be adduced of her pious care over them, both in the serious advice which she gave them, and in the letters which she wrote to them when abroad. Whenever she saw it needful to give them reproof it was always done in a manner which shewed that she had nothing in view but their real welfare.

Mrs. Savage had much pleasure in the company and converse of her friends, and particularly of pious ministers; but her chief delight was in her closet: she was constant in her retirements morning and evening, and in the latter part of her life at *noon* also; in reading the Scriptures; singing a psalm or hymn and praying; and though these exercises were so frequent and fervent, yet she suffered them not to interfere with her domestic duties. She had recourse also to the duty of prayer upon any remarkable tidings, or occurrence, either merciful or afflictive, usually retiring to her closet on such occasions, to pour out her heart before God: and in her old age she was still more abundant in this duty. If left alone at her work she was often found by her family on their return in a praying posture. Her first words when she awoke in the morning consisted generally of some petition or ejaculation, and in the same manner did she close the day. Her love to the word of God was no less remarkable than her spirit of prayer. She

might truly be said "to meditate therein day and night."

She had treasured in her memory psalms, hymns, and catechisms which she could repeat to herself with pleasure and profit during the waking hours of night; and by frequent reading of the book of Psalms, she had learned the greatest part of them by heart. In some of the last years of her life, she usually kept her Bible within her reach while she was at work, that she might readily turn to such texts as were the subjects of her thoughts and meditations. She also delighted much in reading books of practical divinity, as "Bennett's Christian Oratory, Rowe's Devout Exercises, Watts's Sermons, and Baxter's Saint's Rest; but especially her father's Expositions of Scripture, with the reading of which she usually began the day. Biographical accounts of eminently pious persons were likewise a favourite study with her: from these it was her practice to make extracts for the use of herself and her family. Notwithstanding the variety of those occupations which have been already mentioned, she was remarkably diligent in business, carefully redeeming the time, so that those who lived the longest with her think she was scarcely chargeable with the loss of an hour. The pleasure with which she gave alms, or did any kind offices to the poor or afflicted, is not to be described. She willingly employed herself in making garments for them, and she always gratefully acknowledged the goodness of God in giving her ability to supply their wants. She was observed to be most cheerful on those days in which she had most calls upon her charity.

The submission to the will of God manifested by this lady on the death of her only son, was extraordinary, and satisfactorily evinced the excellency and reality of her religious principles. She received on that melancholy occasion, many consolatory letters from her friends, particularly one from the Rev. Mr. Finch, of Warwick; a part of her answer to that gentleman is as follows:

REV. AND DEAR SIR,

"I esteem it a high favour that you should take so much time from your weighty employments to write to me: and for all your kind expressions of tender sympathy; it is a demonstration that you are qualified (as every minister should be) to bind up broken hearts, and to speak a word in season to them that need it. It has pleased our heavenly Father, in wisdom to chastise us, by taking away the desire of our eyes with a stroke; yet I desire to justify him in all his dealings. From his good hand nothing can come amiss. I was ready to say this same shall comfort us, and that he would be serving God on earth, when we are silent in the dust; but infinite wisdom hath ordered otherwise, and shall human folly dispute? Our wise and

tender physician knows what is best for us. We were too easy, too happy, ready to think our mountain stood strong; but, alas! we were soon convinced of the contrary. I would now make it my greatest care to improve the providence. To lose such a dear child, and not be benefited by the affliction, would double the loss. You well apply the words of David, 'I shall go to him, &c.' not only to him to the grave, but to him in heaven, to be joined to that blessed choir of which he spoke a few hours before his death. Though we are much at a loss as to the particular meaning of this providence, yet in general we are sure *it is well.* I have now one less tie to draw me downward, and shall have so much less care in my dying moments.

SARAH SAVAGE."

Wrenbury Wood, March, 1720.

Mrs. Savage died, February 27, 1752, in a good old age: her death was sudden: she dropt mortality without being herself sensible of the change, till she found herself amongst the blessed spirits of just men made perfect in the world of light; the world to which she was allied; being already formed by a perseverance in holiness, to the temper and disposition of it. She had lived a holy cheerful life; she had made religion her business, her early choice; and she was an ornament to her profession through all the different scenes and periods of life. Useful, beloved, meek, humble, and charitable while on earth; she is now to receive the reward of the inheritance, which is incorruptible, and undefiled, and which fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation.

For the Panoplist.

ON THE NATURE, USES, AND EFFECTS OF PRAYER.

No. 1.

PRAYER is a leading part of that worship, which we render to God. It ever implies cordial belief in his moral perfections, trust in his goodness, and a full persuasion, that he will hear and answer us in a way consonant to the designs of his moral government.

The only object of prayer is the supreme God, Father, Son, and Holy Ghost. To him only are we permitted to offer up our religious supplications and thanksgivings.

To understand the true nature of prayer, we must well consider what dispositions and exercises of heart are requisite for the right performance of it. St. James assures us, *that the effectual, fervent prayer of a righteous man availeth much.* This passage designates the moral character of him, who prays with acceptance. His heart is right with God. He is sanctified by the Spirit. His affections are conformed to the divine will. He has a portion in the temper, and righteousness of Christ, and is justified in him. A person thus sanctified in the spir-

it of his mind, and justified through Christ, does truly come to God. His prayers are effectual, and avail much.

As there is but one God, the sole object of prayer; so there is but one Mediator between God and men, the man Christ Jesus. He is the door, the instituted channel of access to the Father, and the only name given among men, through which we can obtain audience and acceptance with God. It is the divine injunction, that all prayers, supplications, and thanksgivings be offered unto God in his name. Him the Father heareth; and he will hear no one, who presumes to approach him in any other name. When, therefore, we come to God in prayer, we must come expressly in the name of Christ.

Prayer to God must be sincere. God desireth the heart, and looketh on the heart.—The matter of our prayer must be holy affections and desires. We must express to God the sincere emotions of our souls. The language of the real suppliant is; *Hear the right, oh Lord, attend unto my cry;—give ear unto my prayer, that goeth not out of feigned lips.*

Our prayer must be fervent. Sluggish prayers, heedless offerings will never gain the ear and approbation of him, who demands the whole strength and vigour of our souls. By our pious fervour we must prove, that we love and adore God, and entirely confide in his power and faithfulness.

The true suppliant is not only sincere and fervent, but constant and persevering in his addresses to God. He is not unequal in his devotions, now abounding much in them, and presently remiss and negligent. To be heard and accepted, we must *pray daily, pray always;* that is, always maintain a suppliant frame of mind, that upon every occasion we may breathe out some sincere and humble petition to God.—Prayer is the breath of a christian. Without prayer his spiritual powers would be impaired, his graces languish, and his comforts die. By prayer he maintains nearness to God, and happy communion with his blessed Redeemer. Can you say, that a human body whose blood does not flow, whose pulse beats not, whose respiration has ceased, is in an animated, healthful state? As well may you call that man a child of God, and a disciple of Jesus, who restrains prayer and ceases to call on the name of the Lord.

Our prayers must be offered up in faith, and accompanied with repentance. Without faith our prayers do not arise from any good motive; our petitions have no proper foundation on which to rest. *He, who cometh to God, must believe that he is, and that he is the rewarder of them, who diligently seek him.* If we would be heard and obtain the matter of our requests, we must *pray in faith, nothing wavering.*

To our faith in Christ must

be added humbling views of ourselves, as unworthy, helpless, miserable sinners, without the least claim to be heard on the ground of personal merit. The proper manner of coming to God is pointed out in the prayer of the publican, *who stood afar off, smote upon his breast, and cried, God be merciful to me a sinner.* They who draw near to God, realizing his moral purity and excellence, cannot fail to abhor themselves and repent in dust and ashes. Such contrite suppliants will retire to their houses justified much rather, than those self opinioned worshippers, who think their faults few, their sins excusable, and their character good; who charge their transgressions, which they consider as small, to the heedlessness of prejudice, or the impulse of some prevailing appetite, planted in nature, and not very offensive to God.

They who make up an account of their liberalities, their attendance on religious ordinances, their hearing of sermons, and the decency of their manners, and come with these to the temple of God, urging them as an argument, why they should be accepted in their devotions, will find that God loathes their oblations, that they are *as smoke in his nostrils.* They may go to their houses self acquitted, and self approved; but in the issue they will find, that God turned away his ear from hearing their request. He will not be insulted with the proud claims of those, who come to him, not to condemn themselves and magnify his grace; but haughtily to demand his approbation, saying, *God be thanked I am not as other men.*

We must offer up our prayers unto God by the aids of his Holy Spirit. Never shall we pray aright, before we have the teachings of God. Without his Spirit we can do nothing. To the Spirit we must look to give us a prayerful frame of mind, and to assist our infirmities. Without his influence we shall gain no nearness to God, no hearing at the court of heaven, no divine consolation, no answer of peace. Then the good man prays successfully, when he prays according to the pattern of primitive saints, mentioned by the apostle; *The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he, that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for them according to the will of God.*

We ought to consider not only the manner, in which we should approach God in prayer, but also the things for which we should pray.

In general, we should pray for the accomplishment of those events, by which the name of God will be magnified and made most glorious in the view of rational beings; by which his sovereign authority

will be established through the universe, and his laws obtain the cheerful obedience of men and angels. The glory of God's name, the establishment of his dominion over his creatures, and their willing subjection to his laws, are the limitations which are prescribed to all our prayers. With respect to every object of desire, we must say unto God, *thy will be done.*

God has taught us to pray with fervency for all the blessings of the covenant of grace. For sanctification, for the aids of the Spirit, for a disposition to serve God here, and a due preparation to enjoy him forever we may always, with humble confidence, offer up our petitions to our heavenly Father in the name of Christ.

We may pray for common, temporal blessings, so far as they shall subserve the honor of God, and our everlasting happiness. As it is uncertain to us, how far the blessings of the life which now is will promote the divine glory, the purity of our hearts, and our preparation for a better world; we should pray *absolutely* for no earthly good. But as many of the things of this life are good in themselves, and as we have reason to believe, that they will subserve spiritual purposes, and help forward the kingdom of God's grace in the world; they are to be viewed as proper subjects of prayer. We may ask with submission for health, food, and raiment; for the continuance of life, with its common connexions and enjoyments. We may pray for these things with peculiar fervour, when we are conscious of a disposition to use them aright, and find that we have derived spiritual advantage from them. It is innocent to desire health, and other temporal favours; and it is suitable to ask for them under this restriction, that they may be sanctified to our good, and be withholden, when deprivation and affliction shall be more beneficial to us, or to others. We are to pray for the removal of those judgments, by which the bounties of providence are prevented; for the absence of pestilent diseases; for the continuance of public peace, or the termination of war. In all seasons of outward distress, it is our duty to pray importunately, that when God's judgments are abroad in the earth, the nations may learn righteousness; that a door of deliverance and salvation may be opened for them, and the return of God's favor be hastened. A time of affliction is peculiarly a time of prayer. Seasons of spiritual declension and abounding iniquity, especially, require that they, who have an interest at the throne of grace, be incessant in their supplications to God, that he would pour out his Spirit, and send forth a refreshing from his presence; that religion may revive; that Zion may put on her beautiful garments, and all her children awake to righteousness.

ASAPH.

(To be continued.)

For the Panoplist.

ON EXPERIMENTAL RELIGION.

FEW are so ignorant of the nature of religion, as not to know that it includes something more than orthodoxy in speculation, and correctness of external conduct. These may exist, and the *heart* be yet the seat of infidelity, and unsubdued corruption. Real religion implies an alteration of the *practical* judgment, and of the habitual, governing dispositions of the soul; an alteration effected, not by the efforts of nature, or the power of moral suasion, but by the energy of divine grace. This change originates a correspondent mode of living. Its subject, inspired with new sensibilities, desires, aversions, hopes, and fears, will of course give a new reception and treatment to the great objects of religion and eternity. Reverential love, gratitude, and submission to the blessed God; humble trust in the merits and intercession of the divine Redeemer; implicit reliance on the teachings and guidance of the Holy Spirit; ardent devotion to the divine service and honour; these will now be his principles and springs of action. With these will naturally be connected a realizing impression of the omnipresence of Deity, a joyful sense of his pardoning love, mingled with a heart breaking sorrow for remaining sin, and an habitual, painful, resolute conflict with indwelling corruption. Such are the sensibilities and exercises to which many serious christians and approved divines have given the name of *experimental religion.*

This explanation may to some appear unnecessarily formal; but on subjects which have been grossly misunderstood, and misrepresented, it is needful to speak intelligibly, and with precision. It is a fact, though a melancholy one, that the very name of experimental religion is with many a topic of reproach and ridicule. Nor can the most liberal charity suppose that it is the name alone which offends them. They profess indeed to be friends to religion. But the religion they befriend, is a spiritless, uninteresting thing; scarce reaching the mind; at best, dwelling on its surface; exciting no emotion; subduing no corruption; implying no conflict, and imparting no pleasure. It consists with a heart still estranged from God, undivorced from sin, and idolizing the world. In short it is an appearance unsupported by reality; a form, regular perhaps, and fair; but without life.

If there be any truth or meaning in the word of God, a religion of this heartless, superficial sort, bears not the remotest affinity to that which he accepts. Let it be but a moment assayed by this infallible standard, and it shrinks into its natural worthlessness and insignificance.

Does the scripture speak of that change of character which

lays the foundation of all true religion in fallen and depraved creatures? It stiles it a *new creation, a new birth, a passing from death to life, a turning of the heart of stone to a heart of flesh.* Does it speak of faith in the Redeemer? It describes it as *a fleeing to him for refuge*, and *having him formed in the heart:* expressions obviously implying a most anxious, vehement, and affectionate application of the soul to him? Does it speak of repentance for sin? It compares it with the deep felt and heart breaking sorrow of an affectionate parent at the death of a first born and only child. Would it instruct us into the nature and degree of true love to God? It describes it as *a loving him with all the heart, and soul, and mind and strength.* Would it set before us that *fear* of the great Jehovah, which his children feel? It speaks of it as penetrating to the very centre of their souls, and even causing *their flesh to tremble* in the anticipation of his righteous judgments. Would it exhibit their *desires* after the manifestations of the divine love? They are said to *long for God, as the heart panteth after the water brooks.* Do they pray? They *pour out*, not words only, but their very *hearts* to their Father in heaven. Do they resist corrupt inclinations? This is represented as *a crucifying of the flesh, with its affections and lusts; a cutting off of right hands*, and *a plucking out of right eyes.* Their spiritual course is described as *a race, a warfare*, a painful uninterrupted opposition to the most formidable obstacles, and the most malignant foes. It represents them as living *a hidden life;* as having troubles and comforts, pains and pleasures, difficulties and aids, wholly unintelligible to worldly men. It describes them as *walking with God*, as having their *conversation in heaven*, and their *communion with the Father and the Son.* Let any one candidly compare these scriptural delineations of the nature and exercises of true religion, with the formality, listlessness and indolence of thousands of nominal christians, and the contrast will be seen at once.

It is true, there are men who consider all those strong expressions on the subject, of which the scripture is so full, as mere figures of speech: as poetical flights, not designed to be construed in a literal sense, nor to communicate any thing more than general ideas. But suggestions of this kind, so far as they are admitted, plunge us at once into endless difficulties. Do they not even impeach the wisdom and mercy of God, by virtually representing his word as calculated, from beginning to end, rather to perplex and mislead than to instruct us? and this in a case of everlasting moment; a case, in which, of course, we should expect the most explicit information which words can convey. And is it not just as rational to content ourselves with the hope of a metaphorical

pardon, and a metaphorical heaven, as with a metaphorical repentance and self denial? Indeed, such constructions of scripture are, in every view, unauthorized and absurd. In *human* writings, it is common enough to find feeble ideas clothed in energetic expressions; and a sort of meretricious dignity imparted to an insignificant subject, by a pompous and splendid phraseology. But in this respect, as in a thousand others, the book of God is the exact reverse of every thing human. It gives us the loftiest and most forcible ideas, in the simplest words. It generally *means* something far greater than the language of mortals is competent to express.

It is worthy of particular observation, that there is no temper stigmatized in scripture with stronger marks of divine detestation, than indifference and formality. It has, if the expression may be permitted, the whole artillery of heaven levelled against it.

The Laodicean church is represented as *neither cold nor hot, but lukewarm.* Its members were not openly vicious. They kept up the profession, and the formalities of religion. Nothing was wanting, but the fervour of love and devotion. What then? Let the reader turn to the third chapter of the Revelation, and the sixteenth verse, and he will find such denunciations of divine displeasure at these professors, as the fastidious delicacy of modern terms will scarcely permit to be repeated. In the prophecy of Jeremiah, we find the covenant people of God charged as *having committed two evils:* that is *they had forsaken* HIM *the fountain of living waters, and hewed them out broken cisterns, which could hold no water.* Their crime was, that they sought comfort and happiness in creatures, to the neglect of the Creator. Yet in what terms is this charge (a charge applicable to thousands, who think it but a trivial affair) introduced? *Be astonished, O ye heavens, at this, and be horribly afraid: be ye very desolate, saith the Lord.*

But, it will be asked, is not religion a *rational* thing? We reply, without hesitation, yes; infinitely rational. And since there are multitudes who seem to take it for granted that, in this case, *reason* and *apathy* are synonimous terms, we will pause a moment on this very point.

All who think seriously must allow, that if religion be *any thing*, it is *every thing.* Its intrinsick magnitude and importance, the intimate concern which creatures, dying yet immortal, have in it, give it the strongest claims on our most ardent and engaged attention. It embraces every thing which is calculated to penetrate our inmost souls; to awaken and employ our hopes, our fears, every passion, every active energy. To pursue it with indolence and unconcern, is folly and perverseness in the ex-

treme. To regard its all interesting objects with indifference, is, in fact, the wildest *delirium* of the human mind. All this must appear evident and undeniable, even to a considerate heathen. But the gospel has clothed religion with new solemnity, and with new attractions. By revealing DEITY in all the lustre and harmony of his perfections; by setting before us a PARDONING GOD, and a DYING REDEEMER, it claims, it demands, the strongest and the tenderest sensibilities of our hearts. Ah, what must our hearts be made of, which can resist and defeat such claims? We can feel the attractions of the faint shadows of excellence, which we perceive in creatures; and shall we be cold and indifferent to the transcendent loveliness of the adorable Creator? The kindness of a human friend or benefactor goes to our hearts, and excites the tenderest sensibilities: and can we remain unpenetrated, unmelted, by the infinite, unwearied, forfeited goodness of our God and Saviour? Ingratitude to man is universally detested. No colours are thought too flagrant to exhibit its baseness. And does ingratitude become innocent; shall it cease to excite a blush, because exercised towards an infinite Benefactor? However such inconsistencies as these are countenanced by general practice, it is to be hoped there are few indeed, capable of defending it in theory. To a reflecting mind, nothing can appear more absurd than that cool, unimpassioned sort of religion, which is so often dignified with the epithet of *rational*.

Other considerations pertain to the subject, which shall be suggested in a future number. Z.

For the Panoplist.

"WELL DONE THOU GOOD AND FAITHFUL SERVANT."

WHAT welcome language to the humble christian! Conscious of imperfection, and feeling no title through his own merits to the divine favour, how transporting to him, to be met upon the confines of the eternal world, when his pilgrimage on earth is closed, with that sentence of approbation—"Well done, good and faithful servant,"—uttered too from the lips of him, whose judgment is irreversible. If language fails in describing this exalted, this sublime pleasure, surely it is an object now to ascertain, whether we possess those marks, which prove us faithful to our Lord. It is a question, that we may put to ourselves in every walk and circumstance of life, "Am I a faithful servant?" Do I use the talents, with which I am entrusted, for the glory of him, who is their rightful proprietor; and with reference to that solemn day, in which he will demand my account of them? What man on earth is not interested in this trying question? Who, that possesses not some talent from the boun-

tiful God, which he may improve for his own or neighbour's good, and for the glory of the Giver?

Our master is not a hard one. He does not expect to reap where he has not sown; but surely it is reasonable that, if he has sowed plenteously, he should expect to reap plenteously.

The man who has much, should ask of God a heart to devise liberal things, and a hand to scatter wide his bounty. His language should be, *my wealth is not my own; let me therefore seek wisdom to distribute it from him who placed, and preserves it in my power.*

The man of LEARNING and GÉNIUS will lift an inquiring eye to the "Father of lights," and submit to divine inspection the fruits of his labour, before he offers them to the world. He will ask; Is *this* the true use of my mental faculties? will *this* be for the honour of him, whose "inspiration gave me understanding?"

The DIVINE will ask his heart before every action, Is *this* consonant with my high and holy vocation? Is *this* becoming the character of one, who has taken upon himself the "trust of a shepherd of souls?"

The PHYSICIAN will ask, that his talents may not only be exercised for the temporal, but for the spiritual good of his friends. He will wish, above all things, to heal the disorders of his own soul. He will ask that he may be confirmed in the principles of religion by observing the wonderful powers and organization of that system, which he is called to relieve and invigorate. He will desire to look through the material body to the spirit, which animates it. He will inquire the cause of its manifold disorders, and finding "death" to be "the wages of sin," he will then be imperceptibly drawn to look and to fly unto JESUS, the conqueror of death, and despoiler of the grave. Seeing much of the infirmities of the body, and the consequent unhappiness of the present life, he will naturally extend his thoughts beyond it, and contemplate with joy and delight that unmixed state of felicity above, where sin and death have no place; where the inhabitant shall not say, "I am sick;" and where tears shall cease for ever.

The MERCHANT, though engaged in the active pursuits of business, yet, feeling that the gain of the whole world would be a miserable recompence for the loss of his soul, ponders upon his plans of profit, and asks if they trespass not upon his neighbours' rights, if they interfere not with the demands of religion, if they rob him not of an unreasonable portion of his time, or do not engross too much of his attention, and finally, if he can retain his character of a "faithful servant" of his Lord. If his conscience cannot promptly satisfy him in these inquiries, his determination is fixed, to relinquish his designs. His ambition is to

lead a useful life, to exhibit a fair and bright example of a man, engaged in active, extensive business, still having his first, best thoughts on HIM, who made and preserves him; by whose smile he prospers; and on whose blessing he depends; consecrating to him his earnings, and resigning himself to his disposal, anxious only to secure the "pearl of great price," the favour of his God.

The POOR MAN, with his small talent of *worldly wisdom*, and still smaller of earthly goods, convinced that riches are denied him in mercy, that the sources of his disappointment and temptation may not be multiplied, cheerfully accommodates his mind to his condition. He has learned that

"Man wants but little here below,
Nor wants that little long."

What powers of mind he possesses, he improves for the edification and comfort of his companions in poverty; he points to the rich "inheritance of the saints in light," and directs and urges their attention to secure a title to that unfading, imperishable treasure. He administers, if not to the bodily wants of his neighbours, yet to their spiritual necessities. He endeavours in the chamber of sickness, and in the hour of dissolution, to approve himself faithful to his Lord, by pointing to the Lamb of God, who taketh away the sin of the world; and entreating all about him to lay hold, while it is yet offered, on the hope of that glorious Gospel, which is all that can afford rational happiness in life, fortitude, peace, and comfort in death.

Instead of speculating upon doubtful and difficult questions, which usually perplex, darken, and confound the mind, rarely impressing it with seriousness, or leading to practical godliness; instead of curiously inquiring, "Are there few that be saved," we should all fill with usefulness and dignity the several stations assigned us, "striving to enter in at the strait gate," we should find in the issue a favorable answer to our question, in the multitudes which, by this conduct, would attain the "crown of glory," the reward of faithfulness.

We are all hastening to one common end. On this side and the other the young, the gay, the vigorous, and the aged, are crumbling into dust. How often do we witness their departure, follow them to the narrow, humble habitation of the grave, and enter again upon the business and the vanities of life, seldom realizing for one single moment, that we also must soon occupy the same mansion. Would it not be wise to make DEATH a friend?

Our blessed Lord, just before he uttered the parable, which gave rise to our motto, left, in one word, to all his followers, this most useful, important, solemn lesson, "WATCH." The faithful servant, attentive to this injunction, will never fear the coming of his master;

his talent has not been concealed knowing the goodness of his Lord, he has used it in dependence upon his blessing. To account for it, he is always ready, and as he habitually acts with reference to the day of *reckoning*, it can never arrest him unprepared. Be this our posture. Be this the present, constant concern of our minds, to be found vigilant and FAITHFUL, waiting for the coming of our LORD. X.

For the Panoplist.

CONTEMPLATIONS ON CHRIST.

What think ye of Christ.

ONE of the Pharisees asked our Lord, "Which is the great commandment in the law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." The evangelists Mark* and Luke§ inform us, that the answer was perfectly satisfactory to the inquirer, and to others of the sect, who were then present. Our Lord embraced so favourable an opportunity to ask them, "*What think ye of* CHRIST, *or* MESSIAH? *whose son is he?*" They were the acknowledged interpreters of the Jewish scriptures, which foretold and described that JUST ONE. It was therefore very proper to ask them the present question. Their reply was, "The son of David." This prepared the way to a further question. "How then doth David in spirit call him LORD? If David call him LORD, how is he his *son?*" This point they could not solve.

The inquiry now before us is, What have the holy scriptures taught us respecting the person and character of CHRIST?

When the Pharisees said that the MESSIAH was the son of David, Jesus referred them to the words which David, by inspiration, spake concerning him, Psalm cx. 1. "The Lord said unto my lord, sit thou at my right hand till I make thine enemies thy footstool." The Pharisees never thought he was the *root* as well as *offspring* of David. Viewing him merely as a man, proceeding from David's loins, they might well be perplexed to understand how a son of David could be his Lord, and sit down on the right hand of God in heaven. He must have descended from David according to the flesh, or he could not have been his *son:* He must have had an higher original, or could not have been his *Lord;* could not *set down on the right hand of the Majesty on high.* His seat there proves his superiority to the angels. They all worship him.

What then have the scriptures said respecting the transcendent dignity of his nature? They appear plainly to teach his existence prior to his in-

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* Mark, xii. 32. § Luke, xx. 39.

carnation. This is a point of much moment, and claims particular attention.

In his prayer, not long before his death, he mentions the glory which he had with the Father, *before the world was.* He declares that he *proceeded forth and came from God;* that he testified none other things than he *had seen with his Father;* that *he came down from heaven,* (John, iii. 13, v. 13, 31, 32, vi. 33, 61, viii. 23, 38, xiv. 10, xvi. 27, 28, 30, xvii. 8.) He who is ascended far above all heavens, *first descended* from thence. (Eph. iv. 9. 10.) He is ascended up *where he was before.* The bread of life is he *who cometh down from heaven.* The WORD was made flesh! This WORD was a real *person,* not a mere quality. How could a mere quality, reason, for instance, be made flesh? It is added, that the WORD dwelt among us, full of grace and truth. We beheld his glory, the glory as of the only begotten of the Father. His name is called, THE WORD OF GOD. In him was life. If the WORD was a real person, then this person existed before he was made flesh. If in him the glory of the only begotten of the Father was beheld, then he was not a mere man. Before he was found in fashion as a man, he was *in the form of God, the brightness of his glory, and express image of his person.* His being made flesh was a signal instance of *humiliation.* "He humbled himself, made himself of no reputation," when he laid aside his divine form, took on him an human one, and "became obedient unto death." For this instance of humility he is now "highly exalted." Is it not clear, that our Lord had an existence, a superior existence before his incarnation? This point being settled, an inquiry arises, Have the scriptures informed us that there ever was a time when he *was not?* We have the prediction of his birth by the prophet Micah in these words: "But thou Bethlehem, Ephratah, out of thee shall he go forth that is to be ruler in Israel; *whose goings forth have been from of old, from everlasting.*" The author of the epistle to the Hebrews saith, Jesus Christ is the same yesterday, today, and for ever; and applies to him the words of Psalm cii. 25, 26, 27, "Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure. They shall be changed, but thou art the same, and thy years shall have no end. He whose name is the Word of God, St. John saith, "was in the beginning with God. All things were made by him." St. Paul saith, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers." In the Revelation he sent by his angel to John, it is written "I am Alpha and Omega, the beginning and the ending, saith

the Lord, who is, and who was, and who is to come, the Almighty." This is repeated five times in the same book. The God and Father of our Lord Jesus Christ, before the world began, made a covenant with him, even the everlasting covenant. *The covenant of peace was between them both. Before Abraham was I* AM.

There is good reason to suppose that MESSIAH was the person who appeared to the patriarchs, to Moses and Joshua, and to the Jewish church.—When God was about to conduct Israel to their promised rest, he said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: For he will not *pardon your transgression; for my name is in him.*" The above words seem to be equivalent to the declaration of the voice from heaven, "This is my beloved Son; hear him."

The SHECHINAH, or visible symbol of the divine majesty, was no other than MESSIAH in the form of God. When this radiance appeared, it called for religious homage. Paul tell us, that HE who followed Israel in the wilderness was Christ. They marched or encamped as directed by the pillar of cloud and of fire. This was light to them, but darkness and confusion to their enemies. St. John assures us, that "Isaiah saw the glory" of the Messiah, when he "saw the LORD sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims," with veiled faces, expressive of humility; and with wings, expressive of alacrity and zeal in doing his commandments.—"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: The whole earth is full of his glory."—(John, xii. 41. Isai. vi. 1, 2, 3.) The same prophet describes his person, and the joy of the church in his birth and kingdom, in the following language; "For unto us a child is born, unto us a son is given: And the government shall be upon his shoulders: And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Isaiah further foretold, "A virgin shall conceive, and bear a son, and shall call his name EMMANUEL," or God with us. Any comment upon the nature of the event predicted would be improper. It is and must remain a great mystery. But it must have been a *fact;* otherwise christianity is a fiction. An event may be foretold in explicit language, and take place as foretold, while its nature and cause are unsearchable. "In him," says St. Paul,

dwelleth all the fulness of the Godhead bodily. God was manifest in the flesh."

The incarnation of the Messiah is to be believed upon divine testimony, as is the doctrine of the Trinity: Neither can be explained to our understanding. We cannot comprehend God; but we may *receive his testimony*, and *set to our seal that* HE *is true*. The incarnation is attested by a double trinity of witnesses;—three in heaven, and three on earth. "We receive the witness of men: The witness of God is greater."

Upon the whole: What must we think of Christ, to whom the attributes of eternity and omniscience are ascribed. "I am the first and the last. Lord, thou knowest all things. I am HE who searcheth the reins and the hearts." What shall we think of Christ, if all things were made and are upheld by him? What shall we think of Christ, if he could claim the peculiar appellation, by which God revealed himself to Moses and the jewish church; I AM THAT I AM?—What must we think of Christ, if this is his name, EMMANUEL? And this, JEHOVAH OUR RIGHTEOUSNESS?

(To be continued.)

Selections.

ON THE DEPARTURE FROM THE PECULIAR TRUTHS AND SPIRIT OF CHRISTIANITY.

The following seasonable and excellent observations on the gradual departure from the peculiar truths, maxims, and spirit of Christianity, are extracted from the Rev. Robert Hall's Fast sermon of Oct. 19, 1803.

"The truths and mysteries which distinguish the Christian from all other religions," observes our able author, "have been little attended to by some, totally denied by others; and while infinite efforts have been made, by the utmost subtilty of argumentation, to establish the truth and authenticity of revelation, few in comparison, have been exerted to show what it really contains. The doctrines of the fall and of redemption, which are the two grand points on which the Christian dispensation hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints and distant allusions. They are too often reluctantly conceded, rather than warmly inculcated, as though they were the weaker or less honourable parts of christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths which have, in every age, inspired the devotion of the church, and the rapture of the redeemed. This alienation from the distinguishing truths of our holy religion accounts for a portentous peculiarity among christians, their being ashamed of a book, which they profess to receive as the word of God."

"Indifference and inattention to the truths and mysteries of revelation have led, by an easy transition, to a dislike and neglect of the book which contains them; so that in a christian country, nothing is thought so vulgar as a serious appeal to the scriptures; and the candidate for fashionable distinction would rather betray a familiar acquaintance with the most impure writers, than with the words of Christ and his apostles. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were Christians." "The consequence has been such as might be expected, an increase of profaneness, immorality, and irreligion." (page 32—34.)

"The traces of piety have been wearing out more and more, from our conversation, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of christianity have declined, infidelity has prevailed in their room."

SELECT THOUGHTS, BY BISHOP HALL.

When I think on my Saviour in his agony, and on his croſs, my ſoul is ſo clouded with ſorrow, as if it would never be clear again: Thoſe bloody drops, and thoſe dreadful ejaculations (methinks) ſhould be paſt all reach of comfort; but when I ſee his happy eluctation out of theſe pangs, and hear him cheerfully rendering his ſpirit into the hands of his Father; when I find him trampling upon his grave, attended with glorious angels, and aſcending in the chariot of a cloud to his heaven; I am ſo elevated with joy, as that I ſeem to have forgotten there was ever any cauſe of grief in thoſe ſufferings. I could be paſſionate to think, O Saviour, of thy bitter and ignominious death, and moſt of all, of thy vehement ſtrugglings with thy Father's wrath for my ſake, but thy conqueſt and glory takes me off, and calls me to hallelujahs of joy and triumph; *Bleſſing, honour, glory and power, be unto him that ſitteth upon the throne, and unto the lamb for ever and ever*, Rev. v. 13.

ANECDOTES.

The witty Earl of Rocheſter, happened to be in company with King Charles II. his Queen, Chaplain, and some of his miniſters of ſtate: After they had been diſcourſing on publick buſineſs, the King, of a ſudden, exclaimed—"Come, let us unbend our thoughts from the cares of ſtate, and give us a generous glaſs of *wine, which cheereth*, as the Scripture ſaith, *both God and man.*" The Queen hearing this, modeſtly ſaid, ſhe thought there could be no ſuch text in Scripture; and that the idea ſeemed to her to be little leſs than blaſphemy. The King replied, that he was not prepared to turn to chapter and verſe; but, he was pretty ſure, he had met with it ſome where in his Scripture reading. The Chaplain was appealed to, and he was of the ſame opinion with the Queen. Rocheſter ſuſpecting the King to be right, and being no friend to the Chaplain, ſlipt out of the room, to inquire among the ſervants, if any of them were converſant with the Bible. They named David, the Scots cook, who always carried a Bible about him; and David being called, recollected both the text, and where to find it. Rocheſter ordered him to be in

waiting, and returned to the King. This text was ſtill the topick of converſation ; and Rocheſter moved to call in David, who, he ſaid, he found was well acquainted with the Scriptures. David appeared, and being aſked the queſtion, produced his Bible, and read the text, (Judges ix. 13.) The King ſmiled, the Queen aſked pardon, and the Chaplain bluſhed. Rocheſter now aſked the doctor, if he could interpret the text, ſince it was produced ; but he was mute. He therefore requeſted David to interpret it, who immediately replied, "How much wine cheereth *man*, your lordſhip knows : and to ſhow you how it cheereth God, I beg leave to remind you, that, under the Old Teſtament diſpenſation, there were meat offerings, and drink offerings. The latter conſiſted of *wine*, which was typical of the blood of the Mediator ; which, by a metaphor, was ſaid to cheer God, as he was well pleaſed in the way of ſalvation that he had appointed ; whereby his juſtice was ſatisfied, his law fulfilled, his mercy reigned, his grace triumphed, all the divine perfections harmonized, the ſinner was ſaved, and God in Chriſt glorified."

The King was agreeably ſurpriſed at this unexpected and ſenſible expoſition : Rocheſter applauded ; and after ſome ſarcaſtic reflections upon the Chaplain, very gravely moved, that his majeſty would be pleaſed to make the Chaplain his Cook, and the Cook his Chaplain.

It is much to be regretted that the works of the illuſtrious Calvin are ſo little read in the preſent day. Every perſon who is acquainted with the writings of our moſt eminent reformers, both in England and Scotland, ſuch as Hooker, Cranmer, Knox, &c. knows that no man was held in higher eſtimation by thoſe diſtinguiſhed characters than John Calvin, and no human compoſitions were more read and admired by them than his. Nor was it only by perſons of the above deſcription that Calvin's writings were eſteemed. The depth and ingenuity of his thoughts, the ſtrength and accuracy of his reaſoning, and the purity and elegance of his diction, have led many who had no reliſh for the Goſpel to peruſe his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable inſtance of this ; and the following anecdote, in proof of it, may be depended on. One day, a Clergyman of his Lordſhip's acquaintance, (Mr. C———h, who died Vicar of Batterſea) happened to call on him, when he was reading in Calvin's Inſtitutes. "You have found me," ſaid his Lordſhip, "reading John Calvin. He was indeed a man of great parts, profound ſenſe, and vaſt learning. He handles the doctrines of grace in a very maſterly manner." "Doctrines of grace !" replied the Clergyman, "the doctrines of grace have ſet all mankind together by the ears." "I am ſurpriſed to hear *you* ſay ſo," anſwered Lord Bolingbroke, "*you* who profeſs to believe and to *preach* Chriſtianity. Thoſe doctrines are certainly the doctrines of the Bible : and, if I believed the Bible, I *muſt* believe *them*. And, let me ſeriouſly tell you, that I think the greateſt miracle in the world is, the ſubſiſtence of Chriſtianity, and its continued preſervation as a religion, when the preaching of it is committed to the care of ſuch unchriſtian gentlemen as you."

Religious Monitor.

Review of New Publications.

A Scripture Catechism, or System of Religious Instruction in the words of Scripture. Being a selection of the most plain and important texts, so arranged as to give a systematic view of the principal doctrines and duties of our Holy Religion. Intended as an Assistant to Christian Ministers, Parents, and Instructors, in the Religious Education of Children and Youth, adapted to the use of Schools and Families. By a Clergyman of Massachusetts. 12mo. *pp.* 114. *37 cents. Cambridge. Hilliard.* 1804.

An early acquaintance with the Sacred Scriptures is the best means of establishing the moral and religious principles of children and youth. They at once furnish a perfect rule of life, show the way of salvation, and exhibit the most impressive motives to holiness. Whoever, therefore, facilitates the acquirement of scriptural knowledge, renders an essential service to the rising generation, and, by consequence, to his country, and to the world. Such is the benevolent office, which the anonymous compiler of the work before us has attempted to execute; and, we think, with success. He has taken pains to bring into a coherent and systematic form, the principal doctrines and duties, contained in the Bible; and to arrange them in a method, adapted to enlighten the understanding, aid the memory, and impress the heart.

The qualifications requisite to the proper execution of such a work, are, thorough acquaintance with the scriptures; judgment to discern, and diligence to collect, the most appropriate passages for the several articles of doctrine and duty; and, in the disposition of them, a conscientious regard to the meaning of the inspired authors, so far, as from the most obvious construction of words, from their coherence with what precedes and follows them, and from a fair comparison of scripture with scripture, that meaning can be acsertained. These qualifications the compiler of this work appears to have in a good degree possessed. The selection *is*, what its name imports; and the parent who seeks the religious instruction of his children, need not hesitate to commit to their hands this Scriptural Catechism.

But after all, we are ready to regret the publication of this or any other newly formed catechism, lest it supersede the use of that most excellent system, the Assembly's Shorter Chatechism, which we prefer before all other works of the kind. Nor do we see any more reason for confining ourselves to the express words of inspiration in catechisms, than in preaching, or in any other mode of religious instruction.

That a judgment may be formed from the work itself, a specimen of it is subjoined.

Sect. I.

Q. *What are the first principles of religion?*

A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

Q. *How may all men know, there is a God?*

A. The invisible things, (attributes) of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse.

Q. *What is the light of nature?*

A. That which may be known of God

* References to the particular places where the quoted passages are found, are inserted in the margin.

is manifest in them, (i.e. Gentiles) for God hath shewed it unto them. These having not the law (i.e. the bible) are a law to themselves. Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

Q. *What other rule hath God given to direct us, how all may glorify and enjoy him?*

A. The holy scriptures, which are able to make us wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

SECT. VIII. p. 29.

Q. *What is the sum of the first table of the ten commandments?*

A. Worship God.

Here we think the answer of Jesus ought not to have been omitted, "Thou shalt love the Lord thy God with," &c.

Q. *What is the sum of the second table, or six last precepts of the moral law?*

A. All things, whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

The views which this work exhibitsof some leading doctrines of the gospel, appear from the following questions with their answers.

SECT. V. p. 22.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. Not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and the renewing of the Holy Ghost. He that believeth on the Son hath everlastiug life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him. He is the author of eternal salvation to all them that obey him.

Q. *What is regeneration, or effectual calling?*

A. If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new.

The Author.

God who hath called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart, and give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes. Yet I will, for this be inquired of by the house of Israel to do it for them, saith the Lord God. Cast away all your transgressions, and make you a new heart, and a new spirit, for why will ye die, O house of Israel, for I have no pleasure in the death of the wicked, saith the Lord; wherefore turn yourselves, and live.

Means.

Born again, not of corruptible but of incorruptible seed, by the "*word of God,*" which liveth and abideth for ever. Of his own will begat he us with the word of truth.

Necessity.

Without holiness none shall see the Lord. Except a man be born again he cannot see the kingdom of God.

Fruit and design.

We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

SECT. VI.

Q. *What is justification?*

A. Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe, are justified from all things (i. e. exempted from all sins) from which ye could not be justified by the law of Moses. Ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All have sinned and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, that he might be just, and the justifier of him who believeth in Jesus. We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.

From the INTRODUCTION we learn the reason of the compiler for adopting this method, and his motives for undertaking the work. "Considering the facility, and superiour advantages of conveying instruction to young minds in the form of question and answer, and that the method, as well as language of the catechism in common use, had long been familiar to the mind and ears of numbers yet among us, it was thought best, to arrange the following selection chiefly under the questions of that *venerable system.*" "Although his original design was the benefit of parents and youth under his pastoral care, together with his own assistance in their religious instruction, yet he hopes that others, and particularly young ministers, as well as Christian parents, will here find a useful assistant in the great duty of catechizing children. Its introduction to schools was the proposal and request of his friends, and for this purpose, that part which treats of moral duties, has been enlarged, and the whole divided into sections proper for reading."

The Address to PARENTS, which closes the Introduction, contains much important truth; though the language, in which it is conveyed, will not uniformly stand the test of criticism.

The work is decently and correctly printed, except the marginal references, in which are some errors. Should this work receive a second impression, it is hoped that the errors in the marginal references will be carefully corrected.

An attempt to explain God's gracious covenant with believers, and illustrate the duty of parents to embrace the covenant, dedicate their children in baptism, and train them up in the fear of God. By John H. Church, Pastor of the church in Pelham, N. H. Amherst, Cushing.

IN the first discourse, founded on Gen. xvii. 7. the author undertakes to explain the nature of God's covenant with believers, and to prove that this covenant, in a very important sense, embraces their offspring. From the covenant state of the children of believers, the author infers the design, the reasonableness, and propriety of infant baptism. The subject has of late received much attention from men of different sentiments. It has been examined by the most profound understandings, by the most extensive erudition, and by the most critical discernment; and has often excited the warmest and most violent passions. This last circumstance has, in this, as in every other instance, been a great hindrance to the knowledge and influence of the truth. If every writer and preacher would treat the subject with that dispassionate, serious, tender spirit, and with that patience in research, and candour of judgment, which evidently characterize the author of these discourses; we should have greater reason, than we now have, to expect that light would increase, and the truth soon prevail.

The second discourse inculcates the duty of parents to educate their children in a religious manner. They both deserve serious and attentive perusal. The style has the merit of plainness and perspicuity. The title is too particular and prolix.

We have just seen another discourse by the same author, preached at Haverhill and at Pelham on the last days of fasting and prayer in Massachusetts and Newhamp-

shire. This discourse, on *the three unclean spirits combining men against Jehovah*, was heard in both places with great satisfaction. That part, which points out the sources of present danger to our country, contains much important truth. The notes at the end are interesting.

The importance of virtue and piety as qualifications of civil rulers. A discourse delivered March 21, 1805, by Daniel Dana, A. M. Pastor of a Presbyterian church in Newburyport. Blunt, N. P.

THE author chose for his text, that passage of scripture, II. *Sam.* xxiii. 3, than which none could be found more striking, or more suited to his purpose. *The God of Israel said, the Rock of Israel spake to me; He that ruleth over men must be just, ruling in the fear of God.* In a very serious and impressive manner the preacher shows, "that virtue and religion are most important qualifications of a civil ruler." The views he takes of the subject are various. His arguments appear pertinent and conclusive. Though it is difficult to produce any thing new on a subject so frequently and so ably handled; yet we think the style, the sentiments, and the spirit of this discourse not only justify its publication, but honour the cause of truth. The sermon contains a seasonable antidote against the unseasonable, unscriptural, and atheistical opinion, *that religion is not to be considered a necessary qualification of a civil ruler*; an opinion which we should suppose could never be admitted, much less prevail in a christian land, did not facts prove the contrary.

We observe only one particular fault. The subject is treated throughout in so candid and unexceptionable a manner, that the very laboured apology at the beginning, and at the end, must appear useless to every serious reader, and must have appeared unnecessary to every sober minded hearer.

Nature displayed in her mode of teaching language to man; or a new and infallible method of acquiring a language in the shortest time possible; deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French, by N. G. DUFIEF, *of Philadelphia, 2 vols. 8vo. 903 pp. Philadelphia, T. L. Plowman, 1804.*

THE author of these volumes informs us, in his preliminary discourse, that he arrived at Philadelphia, in 1793, and purchased books for learning the English language, when the alarm excited by the malignant fever compelled him to seek a retreat at Princeton. Here he discovered that by accident he had left his Grammars at Philadelphia, and not being able to procure them, he resolved to attempt to learn the language, with the help of other books. The mode he adopted was to select French words, and look for the corresponding English words in a dictionary, carefully committing them to memory, with the pronunciation. He then proceeded to select and learn whole phrases and sentences, and finally began to read good authors, without having learnt the rules of Grammar. The success of this attempt was surprising to himself. He acquired a competent knowledge of the English, in a much less time than is usually requisite, in the common mode. This led him to read the most celebrated authors on grammar and philosophy, in which he found opinions confirmatory of the justness of his own ideas, that

languages are learnt most easily and expeditiously by *rote*. Such was the origin of the system of principles, which the author has published under the foregoing title, the plan of which is to initiate a learner in the French language, by means of familiar phrases, without first acquiring the rules of Grammar.

The first volume consists wholly of phrases or sentences, with a translation of each. It begins with sentences in which occur the names of material objects; proceeding to those in which are used verbs, adjectives, abstract nouns, &c. In this part of the work, we think the author has selected phrases with judgment, and generally translated them with correctness. In a few instances we think the author will do well to revise the translation. For example, in the first page, "Il n'a plus de dents, il est obligé de manger de la mie," is rendered "He lost all his teeth, he is obliged to eat *crumb*." The first part of the sentence however, does not correspond with the last. It ought to be, He *has* lost all his teeth, or he has no longer any teeth, and therefore is obliged to eat *crumb*, or the soft part of the bread in distinction from the crust.

In the second volume, the author enters into a philosophical investigation and elucidation of the elements of language; explains and exhibits by examples the sounds of the letters in the French language; defines the parts of speech, and explains the general principles of Grammar with great clearness and precision. He considers the interjection as the first language of men, or mother of language; and contends that it ought to have a place among the parts of speech. In explaining the origin of the English application of sex to inanimate objects, his remark that the custom of speaking of *ship*, *brig*, *and snow* as females, seems to have been established *prophetically*, as if to personify those objects to which the English were to owe their glory and prosperity, does not correspond in good sense, with the general tenor of his work, and marks the predominance of fancy over judgment.

In a note, page 35, the author alleges it to be "impossible to account for the invention of adjectives, unless we have recourse to their origin from nouns." This remark is believed to be too positive and general. It is true, as in the examples he offers, that adjectives are often formed from names; but, by recurring to the primitive languages, we shall find no small part of nouns and verbs derived from adjectives. In the first stages of society, men would unquestionably give names to objects the most necessary, and most frequently used, or to the most striking *qualities*; and not unfrequently, a quality would receive a name, before the object or objects in which it was observed to exist. In deducing *the*, the English article, from *there*, a noun of place, the author indulges conjecture too far for a Grammarian, whose province is restricted to simple facts. The Saxon article was not *the* but *se*; and *the* has probably a common origin with *that*, being primitively used as a pronoun.

Under the head of the *article*, the author classes *mine*, *thine*, *yours*, *ours*, *theirs*, *who*, *which*, *that*, &c. for which arrangement he assigns his reasons.

On the subject of the verb, the author has some very ingenious observations, in which he attempts to show that the terminational in-

flections of the French verb are modifications of the verb *etre, to be ;* and something like this use of the verb is found in other languages.

In illustrating the tenses of verbs, the author has attempted to fix their meaning, and true use, and has assigned to some of them new denominations, expressive of their application to time. The old *imperfect* he calls the *Present Anterior*, for in the phrase, " Je portais vos livres, lorsqué vous m'avez rencontré," I *was carrying* your books when you *met* me : he alleges that the intention of the speaker is to inform the hearer that the action of *carrying* corresponded in time with the *meeting ;* that is, it was then *present ;* but when compared with the time of *speaking* the act appears to be past or *anterior*. This form of time, " Je portai hier votre lettre á la poste," I *carried your letter yesterday* to the post office, the author calls the *present anterior periodical ;* because, *periodical* is derived from *period*, a *determinate* time, and this marks an action performed in a particular space of time. Where it may be proper to observe that this is a new use of the word *periodical*, which according to our established usage, is appropriated to the sense of *returning or occurring at regular intervals*.

In like manner the future tense is called the *present posterior ; J'ai eu* is called the *past ; J'avais eu*, the *past anterior ; J'eus eu*, the *past anterior periodical ; J'aurai eu*, the *past posterior*, &c.

On the subject of these alterations, we shall offer a single remark, that as the old denominations of the tenses are confessedly imperfect, we have some doubts whether the proposed names are the best which can be devised.

The idioms of every language are so difficult to acquire with perfect accuracy, that the attainment is seldom made by those to whom the language is not the mother tongue. For this reason we think, that Mr. Dufief's work would have been rendered more accurate and acceptable, had he have submitted it, previously to its publication, to the critical inspection of some native English or American scholar, who doubtless would have corrected several words and phrases, which indicate to the English reader, that the author is a foreigner.

Notwithstanding our doubts on a few points, and the small defect suggested, we are much pleased with the general plan and execution of this performance. In general, the author appears to have a clear knowledge of his subject, and to be happy in his illustrations. The difficulties which every learner of a foreign language by grammar has to encounter in the threshold of his studies, by being subjected to the drudgery of committing to memory a long catalogue of rules and abstract terms, present a formidable obstacle to the progress of languages. To remove these obstacles is certainly desirable ; and no small praise is due to the man who attempts to open a more easy and direct path to the attainment of a foreign language. It is not improbable that a youth, who spends several years in the acquisition of the Latin, Greek, and French, would, if he could live among people who should speak no other, learn either of those languages in a single year. Every man of observation must have noticed the ease with which a young person learns a foreign language by rote. Our native tongue is always learnt by rote first, and by grammar after-

ward. Next to the mathematics, grammar is perhaps the most difficult science for a beginner, and to augment the difficulty, the subject is embarrassed with technical terms, wholly arbitrary, some of which are in themselves unmeaning. Thus the words, *noun*, *adjective*, and *verb*, being used only in grammar, and in themselves insignificant, that is, having no meaning but what is arbitrarily given to them in that branch of science, present no ideas to the beginner; and he plods on for months, perhaps years, before he has a clear conception of their use and application.

For these reasons we concur with Mr. Dufief in the opinion, that languages are most readily acquired by the ear, the memory, and by practice; or, according to the popular phrase, by *rote*. This method is less difficult, slow and discouraging, than the ordinary method; and even facilitates the subsequent acquisition of grammatical rules. We therefore conclude these remarks by wishing him success in his laudable undertaking, proportioned to the ingenuity and ability with which these volumes are executed.

We are happy to learn that several instructors in different parts of the United States, are teaching the French language on Mr. Dufief's principles.

One God in one person only: and Jesus Christ a being distinct from God, dependent upon him for his existence, and his various powers; maintained and defended. By John Sherman, Pastor of the first church in Mansfield, (Connecticut.) pp. 200 8vo. *Worcester, I. Thomas, jun.*

In his introduction to this performance, Mr. Sherman uses great liberty of speech. He appears to censure, with no small degree of asperity, the whole body of orthodox christians, for their want of charity toward those, who deny the doctrine of the sacred *Trinity*. He pleads for that unbounded catholicism, which embraces all denominations of christians, and which excludes the name and the guilt of *Heresy* from the whole christian world. This liberality of sentiment he founds upon the principle, that no man can be infallibly certain, whether any one article of his religious creed be agreeable to the word of God. Hence the whole train of his introductory remarks is calculated to open the door to every species of religious errour, infidelity, and skepticism.

Among many instances of high colouring and misrepresentation, calculated to mislead his readers, we quote the following: Speaking of the influence of education on theological students, he says, *(p. 78. Introd.)* "While under the care of his respected instructor, he is furnished with such authors, as ingeniously defend his peculiar sentiments. He is taught to contend earnestly for the creed of his teacher as being *the faith once delivered to the saints*; and having examined one side of a question *only*, and been inspired with sufficient prejudice against every opponent, he is sent forth to preach and to defend the doctrines in which he was *born!*"

We know of no theological instructor in New England, who treats his pupils in the manner here described. We doubt whether Mr. S. can substantiate this bold and unqualified charge by a single example.

He divides his dissertation into two parts. In the first part, he proposes to shew that the passages and considerations, alleged in

favour of the supreme and independent Deity of Christ, do not establish such doctrine concerning him: and in the second part, he proceeds to state what appears to him direct and positive proof, that Christ is not the most high God, but a being entirely distinct from God, inferior and dependent, his Son, servant, messenger, &c.

No theological subject has been more frequently, more fully, and more ably discussed, than the doctrine concerning a Trinity of Persons in the only living and true God. Every corner in this field of controversy has been repeatedly traversed by the most ingenious and learned divines. It is not to be expected, after eighteen centuries have been employed in searching the writings of both inspired and uninspired men, that any thing really new, in point of history, criticism, or argument, can now be advanced upon this subject. Mr. Sherman does not pretend that he has devised any new method, or made use of any new weapons, to attack and overthrow the commonly received doctrine of three distinct and equally divine Persons in the Godhead. He professes only to exhibit his own sentiments in his own way. And it is but justice to acknowledge, that he is no servile follower of those who have gone before him in this controversy; that he has written in a perspicuous and independent manner; that he has searched the Bible and other books diligently; and that he has thought closely upon both sides of the great question, which he has undertaken to decide. But still we are sorry to find, that he has spent so much time and pains in an insidious and fruitless attempt, to subvert a fundamental doctrine of the gospel. He has taken undue methods to strengthen his own cause, and to weaken the cause of his opponents.

We see no propriety in his making a merit of changing his sentiments. Had he overcome the prejudices of education, in renouncing errour and embracing truth, his conduct would have been truly meritorious. But since he has rejected a precious and important truth, for the sake of adopting and propagating a dangerous errour, he has, we believe, merited those marks of displeasure, which he says he has received from his brethren in the ministry, and which he may still receive from the friends of truth.

He appears very disingenuous, in holding himself a *Non Descript* among the various denominations of christians, who deny the proper Divinity of Christ. "In the following treatise (he says) we have not thought it proper to bring into view *peculiarities, which we may entertain*, and which distinguish us from any denominations of those, who deny the supreme and independent Deity of Christ and the commonly received doctrine of the Trinity. Seeing the only question of primary importance, is 'Whether the commonly received doctrine concerning Christ and the Trinity be true or false,' we shall confine our arguments wholly to this single point." P. 15. Introduction.

By taking this stand behind the curtain, he avails himself of the learning, the artifices, and the reasonings, of the Sabellians, of the Arians, of the Socinians, and of the Unitarians; without embarrassing himself with the peculiar difficulties which attend their different and opposite schemes of

faith. Though all these sectaries may now claim him as their advocate, yet whenever he shall find it convenient to throw off the mask and take his proper rank, he may appear as zealous and powerful in opposing them, as he now does in opposing the Trinitarians. His chief aim appears to be, to demolish the commonly received faith concerning the *Trinity*, without attempting to furnish a substitute. His conduct in this respect, is neither justifiable in itself, nor consistent with his boasted frankness in avowing his sentiments.

But these are venial faults, in comparison with the unfair method he has taken to accomplish his designs. He very well knew, that the orthodox doctrine supposes three equally divine Persons in the Godhead. But he has first and chiefly directed his arguments against the *supreme* and *independent* Deity of Christ, without bringing into view the doctrine of the Trinity in general, and what the Scriptures reveal concerning the union and order of operation, of the three divine Persons in the economy of redemption. Beside, his using the phrase, "Supreme and Independent Deity of Christ," seems to insinuate, that the orthodox set up the Son as equal, if not superior to the Father, in all respects. Upon this ground, he considers every text that speaks of the Son as inferior to the Father, in any respect, as militating against their doctrine. Every critical and impartial reader will readily perceive that the whole plausibility of the first part of his dissertation, arises altogether from this artful mode of treating the subject in debate.

The same observation is equally applicable to the second part of his treatise. He collects all his direct and positive proof, that Christ is not the most high God, but a being entirely distinct from and inferior to God, from what the Scriptures assert, and what the Trinitarians allow, concerning the humanity and official inferiority of the Son to the Father, which is so far from refuting, that it does not even touch the true doctrine of the Trinity. This part of his performance abounds with misconstructions and misapplications of scripture, and a train of reasoning about the mysterious mode of the Divine Existence, which is a subject totally beyond the province of reason.

His whole publication would have appeared to more advantage in the eye of the publick, if he had concluded it with only claiming the right of private judgment, instead of calling upon the whole body of the orthodox, either to yield to his arguments, or come out and meet him in the field of controversy. They may believe, as well as he, that truth will finally prevail and triumph over errour, and yet have painful apprehensions, that multitudes will be destroyed, before the latter day light and glory shall dissipate all the clouds of ignorance, errour, and delusion, which now overspread the earth. And under this impression, they will undoubtedly feel themselves bound in duty to check, rather than promote, the circulation of his, or any other publication, which they deem fraught with the poison of fatal errour.

Remarks by another hand.

MUCH of this author's theory depends on critical disquisitions on the original languages, in which

the ſcriptures were written. Such diſquiſitions we are far from diſcouraging. Conducted by intelligence and ſolid learning, they throw great light on the ſacred oracles. But, when a ſingle article of chriſtian doctrine, of momentous importance, is either aſſailed or defended by *criticiſm alone*, there is always ſomething ſuſpicious. The tranſlators of the Engliſh verſion of the bible were not ſmatterers in the learned languages. They were profoundly verſed in the originals, which they tranſlated. Whatever verbal amendments their tranſlation may admit, we do not yet ſee cauſe to conſider it as an unſafe guide to the Engliſh reader, in any ſingle fundamental article of religion. That grand article therefore, which this publication is deſigned to overthrow, we do not believe muſt ſtand or fall by verbal criticiſms. The ſame expedient has been adopted before, to eſtabliſh the doctrine of univerſal ſalvation, but without effect.

"See Κατ'ς and επι'ς build the glorious scheme!
And γαρς and προς unfold their proof supreme!
But such nice proof as none but those can know,
Who oft have read the sacred volume through,
And read in Greek."

If the appeal to *criticiſm* be inconcluſive, the appeal to *common ſenſe* will not be found ſo deciſive on the ſide of the queſtion adopted by Mr. Sherman, as he ſeems to imagine.

"It is," he obſerves (p. 185) "easy, natural, yea, according with the conception of common chriſtians, untrammelled by an impoſing theory, to underſtand this doctrine in the manner we have ſtated. So far as we have converſed with the good mothers in Iſrael who have been long before us in Chriſt, or with common chriſtians in general, we find this to be actually the caſe, whenever they lay aſide their catechiſms and talk in the plain language of their own ideas. However it may be received, by high Trinitarians, it is no matter of heſitation with us to ſay, that we doubt not but more than three fourths of the beſt diſciples in the kingdom of the Lord Jeſus are really with us in ſentiment, though it be the faſhion to ſubſcribe to Trinitarian creeds; which, however, they neither underſtand nor conſtrue, as do their theoretick teachers."

This cannot be called *argumentum ad verecundiam*. Modeſty is here out of the queſtion. The experience of a young miniſter, in a pariſh of no great magnitude, may teach him ſomething of human nature, but not every thing. What has been learned from *converſations*, which might poſſibly have received ſome impulſe or bias from the principal ſpeaker, will not be denied. What is *undoubtingly* preſumed, without knowledge, will not ſo readily be admitted. We well know, that errouriſts, of all deſcriptions, are accuſtomed to call themſelves *Legion*. It had been becoming a lover of truth, had there been ever ſo great advantage of age and experience, to *heſitate long*, before he had ſaid, what there is much reaſon, not to doubt merely, but abſolutely to diſbelieve, reſpecting the prevalence of the antitrinitarian tenets. Since this *opinion* has nothing to do with the *arguments* of the author, we do not, it is preſumed, treſpaſs the limits of a review, in offering a remark, to counteract its injurious tendency. We have no evidence, that "the beſt diſciples" of Chriſt have generally apoſtatized from the faith of the primitive chriſtians, and of the Reformers of the ſixteenth century. *How* the learned and the unlearned have uniformly, with inconſid-

erable exceptions, underſtood the ſcriptures on the point in controverſy, cannot, without effrontery, be denied. The manner, in which they have thus generally underſtood them, forms no ſmall preſumptive evidence in favour of the truth. Had not Jeſus Chriſt poſſeſſed a truly divine nature, would not the ſcriptures have ſo treated the ſubject of his *character*, as to prevent a natural, yet idolatrous, miſtake among chriſtian believers. "If the Saviour were not the true God," ſays a writer of recent celebrity,* "then there would lie in the goſpel ſufficient reaſon for the moſt dreadful ſuperſtition; by which, during eighteen centuries, FAR THE GREATEST PART OF THE CONFESSORS OF CHRIST, and among them the moſt eminent lights in all wiſdom (theſe too, with the immortal fame of ſkill in languages and other learning, have ſearched and explained the ſacred ſcriptures,) have given religious honour to him who was crucified, while in the genuine import of theſe names, he was neither the Saviour, nor God."

* Dyonysius Van de Wynpersse, D. D. Profeſſor of Philoſophy, Mathematicks, and Aſtronomy, at Leyden, in a masterly eſſay, entitled "A Proof of the true and eternal godhead of our Lord JESUS CHRIST; againſt modern attacks."

Religious Intelligence.

ACCOUNT OF AN INSTITUTION AT ST. CHRISTOPHERS.

(Concluded from page 180.)

IN addition to what has been already ſaid, a general outline of the principles, upon which the inſtitution is eſtabliſhed and conducted, may be thus delineated.

All the children who are admitted into it derive the advantages of a home, as well as the inſtruction of a ſchool from the proviſion which has been made, and the regulations which have been framed for them. Protracted and fraudulent vacations, which cheat them of their improvement, and ſuſpend the progreſs of knowledge until its attainments are almoſt forgotten, are deprived of the pretext by which they are uſually gloſſed over. Nor indeed are holydays, which ſubſtitute idleneſs, ennui, and paſtimes hardly innocent, for neceſſary relaxation and brief reſpites from ſtudy, ſcarce ever admitted. By this means the advance of the children in knowledge is regular and uninterrupted, and the effect of vicious ſociety, improper converſation, and corruptive idleneſs, cautiouſly guarded againſt.

The diet of the children is regulated and eſtabliſhed upon principles of economy and health, of certainty and ſufficiency. Regular and ſeaſonable hours are fixed upon for their meals. Clothing has been directed of the plaineſt, cheapeſt, and moſt uniform kind. In inſtitutions of this ſort, every approach towards ornament is an attack upon the principles of the eſtabliſhment. It miſapplies to purpoſes of oſtentation, the funds that ſhould be ſacred to the relief of want, and nouriſhes vanity in boſoms whoſe happineſs depends on its excluſion. The lodging of the children has been ſo contrived as to enſure cleanlineſs, air, and health to the bed chambers. Nor was it leſs adapted to extend all theſe advantages to their ſchool and dinner rooms. Inſtruction occupies a conſiderable portion of the day; and yet it is ſo timed as to be rendered compatible with, and mark out the ſeaſons beſt adapted to exerciſe. The practice of devotion is rendered habitual. And a decent reſpect for eſtabliſhed forms inculcated by a regular attendance on divine worſhip.

But all theſe benefits and bleſſings could not reconcile the parents of poor and deſtitute children, throughout the iſland of St. Chriſtopher, to the plan of the inſtitution. That they ſhould with reluctance inſtead of eagerneſs conſent to have the neceſſities of their

children relieved, cannot fail to appear extraordinary; and yet it is not so. It is not extraordinary that food should be refused for the hungry, clothes for the naked, shelter for the exposed, and instruction for the ignorant; if the benefactions assume an unusual form. The greater part of mankind; all indeed who are unreflecting and uninformed, are such slaves to what is habitual in themselves or customary in others, that they distrust and dread even benefits in an uncommon shape. Like children, who taste with hesitation the most delicious food, if its appearance is new to them; or its use not recommended by the example and participation of others. It therefore becomes necessary, for the sake of reconciling the parents of destitute children to the singular plan of an institution, whose sole object was to supply all their wants, that their reluctance to accept the proffered benefit should be combatted and overcome. This seemingly superfluous task was referred and recommended to every member of the establishment by the judicious suggestion of Mr. John Stephen; and by the exertions of every member was with difficulty accomplished.

The manner in which the institution commenced, and the steps by which it was established have now been traced. It seems fixed on a basis capable in great measure of realizing the most sanguine hopes of its founders and supporters. They may reasonably promise themselves, that the present generation of poor and destitute children will be enlightened and reformed. That the next generation will make a greater progress in knowledge, virtue, and every useful attainment than their parents. That through a long and uninterrupted series the human race will advance in improvement and approach towards perfection. Nor is the hope too flattering, that no cloud can arise in the endless perspective of national and individual felicity, which patriotism and humanity picture to themselves, while contemplating the institution. But still the plan of benevolence, upon which it was established is not complete. It is true that the children already received into the institution will be instructed in knowledge and trained to virtue. That their descendants and every succession of their descendants, will imbibe the same lessons recommended and rendered impressive by the example of their parents. But there are many children, not yet admitted into the institution, decisive as their claims are, poor and destitute as they are known to be. Nor can they be admitted until the funds of the establishment are increased, beyond what the ability of the island extends to, large as its benevolence has already proved. But is there no other class of philanthropists, to which charity can direct her views and her hopes, and from which she can gather assistance in behalf of the cherished objects of her care and tenderness? In behalf of infants oppressed by poverty, and rendered miserable by destitution? Are there no residents in Great Britain, that land of enlightened philanthropy, to sympathise in her designs and contribute to their accomplishment? Surely there are whole classes of men, distinguished among the eminent for feeling and liberality. There are West Indian proprietors and merchants resident in Great Britain, who would be emulous to relieve the wants, and supply the deficiencies of every praiseworthy and charitable establishment. Let then the friends of the institution for poor and destitute children, apply to these friends of humanity with the fullest confidence, that whatever distress can require, or mercy grant, they will be forward in contributing.

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Arrangement of Religious Exercises, for the daily use of the Pupils of the Institution, &c. Founded at Bassaterre, St. Christopher, March 1803.

At day-break the Monitor walks through the boys' bedchamber ringing a bell and saying at intervals,

Arise—and work while it is called to day, for the night cometh, when no man can work.

At the door of the girls' bedchamber the Monitress receives the bell, and walks ringing and repeating in like manner. As soon as each pupil is risen and drest, he falls upon his knees and utters the following ejaculation:

O God! truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Enlighten my mind, that I may see my whole duty,

and aid me to pursue it all the day long.

(The pupils descend, and after a short excursion, they return to the great school room, and the following service is performed :)

MORNING HYMN.

On wings of brightest radiance borne,
From orient skies now bursts the morn ;
The feather'd songsters wake their strains,
And tenfold beauty gilds the plains.

Tho' round the bed of tranquil sleep
Kind guardian pow'rs their vigils keep,
Our souls refresh'd and tun'd so gay,
With rapture hail the new-born day.

To thee, Almighty God! above,
Eternal source of bliss and love,
We owe the blessings which impart
Such joyous feelings to the heart.

From month to month, from year to year,
We're still the objects of thy care ;
And when the high behest is giv'n,
The duteous soul is call'd to heav'n.

Teacher—Dear children ! We are here met together to commemorate the goodness of Almighty God, in our creation, preservation and redemption. The blessings which he showers down upon us, are without number and without price. Tell me then, dear children, what return shall we make our heavenly Father for all his tender mercies ?

Pupils—We will love him with all our hearts ; we will keep his commandments ; we will pray to him often, and praise him with songs of praise.

T. Let us then fall down together before him and pour forth this our morning prayer.

(All devoutly kneel.)

O Almighty and ever blessed God ! We humbly bow before thee at this time, and unite our voices of thanksgiving for all the blessings extended toward us the children of men. We acknowledge with gratitude thy goodness in bringing us to behold the light of another day ; and we humbly and earnestly pray that we may be enabled to spend it to thy glory ;—knowing that the best thanks which we can render for the gift of our time, is the proper improvement of it. We present our petitions in the name and for the sake of Jesus Christ, our Lord. Amen.

T. Thou, O God ! art infinite and eternal.

P. And we are short-lived and frail creatures.

T. Continue thy support or we perish.

P. Continue thy grace or we live in vain.

T. Our lives flee away like a shadow, and we are hastening to another world.

P. So teach us to number our days that we may apply our hearts unto wisdom.

T. O God ; hearken to our supplications we beseech thee, and lend an ear to our prayers. May we be followers of that which is good ; and may we love and serve thee all the days of our lives. So shall peace accompany our latter end, and we shall be ripe for a more enlarged sphere of duty and happiness in the world to come.

Children, what is the business of this day ?

P. To cultivate our minds with useful learning, and our hearts with heavenly affections.

T. How are these things to be done ?

P. By imploring the assistance of God's grace and using our best endeavours.

(The Teacher prays for the Pupils.)

O God ! in whose hands are the destinies of men, look down upon this little Fraternity with an eye of commiseration and love. Consider their wants, bodily and intellectual, and provide for them according to their several necessities. Much hast thou done for thy young petitioners—wilt thou do still more—wilt thou water the tree which thou hast planted ? May their improvement equal their opportunities, and their usefulness keep pace with their years. And O may their hearts cleave with gratitude to thee, their Creator and Preserver, their Father and their Friend.

(The Pupils pray for the Founders, Benefactors, and Teachers of the Institution.)

O God ! who in thy transcendent goodness hast caused this charitable Institution to be raised, for the kind purposes of teaching the ignorant and relieving the unhappy—bless those highly favoured instruments of thy beneficence the Founders of this Asylum. Thou hast given us instructors and teachers to form our infant minds to wisdom and virtue ; bless their labours in our behalf, and may all those whom thy providence has made active in promoting the cause of humanity in

this establishment, hereafter meet with that reward which the world cannot give.

(All join in prayer.)

Bless this Island, with its Legislature, Magistrates, Clergy, and its respective inhabitants. Regard with a propitious eye the Africans in bondage among us: may their yokes be easy and their burdens light! Bless the neighbouring Islands, our mother country, and all the nations of the earth; and finally we pray that the gospel of thy love, with its hopes and consolations, may be universally diffused among men. Now to the King eternal, immortal, and invisible: the only wise God; be honour, and glory, through Jesus Christ, for ever and ever. Amen.

INVOCATION BEFORE MEALS.

O Thou! who didst once rain bread from heaven for the sustenance of famished man, sanctify this food to our nourishment, we humbly pray thee through Jesus Christ our Lord. Amen.

THANKSGIVING AFTER MEALS.

Thus are we fed and supported by the bounty of our heavenly Father.—Deign to accept our humble thanks, O Almighty God! for the sake of Jesus Christ our Lord. Amen.

(In the evening, when the business of the day is concluded, all assemble as in the morning, and perform the following service:)

EVENING HYMN.

Far west declin'd, the Orb of day
To ocean winds his weary way—
The sons of men with toil oppress'd,
Retire to silence and to rest.

While night's dark hours our eyelids close,
Our senses lull to soft repose,
We trust in God's protecting aid,
To guide us thro' the lonely shade.

His hand directs this rolling ball,
He bids earth's empires rise and fall,
Calls worlds to being with a breath,
And shuts ten thousand eyes in death.

Great God! thou source of endless praise,
Thou theme of everlasting lays,
Grant us thy grace; and O may we,
While living, live alone to thee.

T. Dear children! How have you been employed the past day?

P. In active exertions for the acquirement of knowledge and virtue.

T. To what end?

P. To promote the glory of God and the good of our fellow creatures.

T. Will you make the glory of God and the good of your fellow creatures the motives to every action?

P. We will endeavour so to do.

T. What duty remains to be performed before we separate for the night?

P. To return thanks to God, for all his mercies, to ask forgiveness for our transgressions, and to pray to him to watch over us during the hours of sleep.

T. Let us then, with humble and contrite hearts, kneel before him.

(All kneel.)

O Almighty and ever blessed God! We again wait upon thee at this hour of prayer, to pour out our thanksgivings before thee, for thy kind care of us through another day, which, for the refreshment of labouring man, thou hast now brought to a close.—May we reflect that one day more is subtracted from our span on earth, and that the greater diligence is necessary for making our calling and election sure. Forgive, O Lord, whatever thou hast seen amiss in our conduct, and grant us grace to amend it. Preserve us from harm this night. May we lay our heads upon our pillows, with an entire resignation of our lives into thy hands, humbly resolving, that if Thou in thine infinite goodness shall see fit to add another day to our existence, we will devote it to thee. Accept our prayers in the name and for the sake of Jesus Christ our Lord. Amen.

(All retire to rest.)

Each as soon as he is undressed kneels down by the bed side and says,

Sweet is sleep to the laborious and the good. May I, blessed Lord! labour for my salvation, and may thy grace enable me to be good, that I may be happy!

A new and most extraordinary Society.

A new religious society has lately been formed in Holland, entitled *Christo Sacrum*. At first it consisted only of four members, but in a short time the number of the sect increased so rapidly as to amount to from three to four thousand. The object of the Society is to unite all religious sects. The principal place of meeting is at *Delft*, where the society has already built a church, in which we find Calvinists, Lutherans, Mennonites, Catholicks, and persons of various other religious persuasions amicably assembling. The society does not admit of

pointment from the Petersburg Academy of Sciences, in consequence of which he is to attend the Embassy of Count Golowkin, which is about to be dispatched from Russia to China.—The whole embassy, including attendants, will amount to three thousand men. A number of learned men from different parts accompany it at the Emperor's expense, for the express purpose of rendering this embassy subservient to science and literature. It is supposed very considerable accessions of knowledge in respect to the Chinese empire, will be derived from this embassy.

LITERARY REGULATION. By a decree of the French government, issued on the 22d of March, the proprietors of works left behind them by authors, have the same right over them as the authors themselves. It is however provided that these posthumous works should not be printed along with those published by the author in his life-time.

CHINESE LITERATURE. *M. Hager*, at Paris, who lately published a description of the Chinese Coins, in the French Imperial Cabinet of Medals, is employed in arranging 117,000 Chinese characters, which have been collected at the Imperial press, and will afterwards with the assistance of these characters publish a Chinese Lexicon.

LITERARY PROHIBITIONS. The vigilance with which the French government watches over the principles of its allies, as well as those of its own subjects, appears from an occurrence which has lately taken place in Switzerland. *Osterwald's Geography*, the school-book in use throughout Switzerland, had in consequence of the new changes which have taken place in the relative situation of the states of the continent, become obsolete and imperfect. Two years ago a new edition of this work was published with such additions and alterations, as were rendered necessary by the present situation of things. In this new edition however, certain facts were mentioned, which it was apprehended would excite in the breasts of the youth such feelings, as were by no means calculated to confirm that harmony, which at present subsists between Switzerland and her great ally. This dangerous edition was therefore prohibited by the Council of Lausanne.

JEWS. From an Imperial Ukase in the Court Gazette of Petersburg, it appears, that the rights of citizens have been given to the Jews throughout the whole extent of the Russian dominions. After this edict, the children of Jews will be admitted like the other Russian subjects into the schools, colleges and universities, They may be received as Members of the Academy of Sciences at Petersburg, and obtain, according to their merit, the different situations in the Universities. The Jewish youth will be taught the Russian, Polish, and German languages. The Jews appointed to places under government, will wear in Poland, the Polish dress, and in the Russian governments, the German dress. The Hebrews will be divided into four classes; that of farmers, that of artificers and workmen, that of merchants, and that of citizens. The Hebrew farmers will be all free. They as well, as the artificers, may purchase lands in the governments of Lithuania, White Russia, Little Russia, Volhynia, Podolia, &c. &c. and enjoy them in full property. Those who wish to engage in agriculture, but have no fortune, are to have a certain portion of the crown lands in the governments above mentioned. Those who will establish manufactories, are to enjoy in their commerce all the franchises of Russian subjects. It is permitted to the Jewish workmen to exercise in the governments, where their residence is assigned them, all the trades authorised by law. They are not to be restrained by any body of tradesmen, and they may enroll themselves in any corporation they may think proper. In every thing the Jews are to have the same rights and the same protection as other Russian subjects. Nobody is to be allowed to trouble them by word or deed, in the exercise of their worship, or in their manner of life.

M. HUMBOLDT. Among the great number of interesting facts collected by the celebrated traveller Humboldt, the following, which he has communicated to the French National Institute, is one of the most singular. Several volcanoes among the *Andes* throw up at intervals mud, fresh water, and what is extremely remarkable, a vast

number of fishes. So great a number was on one occasion thrown, as to infect the air and cause diseases. This phenomenon, however wonderful, is said not to be uncommon. Another singular circumstance is, that the fishes are very little damaged, and though their bodies are very soft, they do not appear to have been exposed to a strong heat. The Indians affirm, that they are often alive after they arrive at the foot of the mountain. These fishes are thrown out by the lateral clefts of the mountain, as well as by the mouth of the crater, but always at the height of 1200 or 1300 *toises* above the surrounding plains. Humboldt thinks that they live in lakes situated at that height in the interior of the crater, and what adds great probability to this is, that the same species is found in the rivulets that run at the foot of the mountains. It is the only one which exists at the height of 1400 *toises* in the kingdom of *Quito*; the species is new, and has received from M. Humboldt the name of *Pimelodus Cyclopum*.

Doctor Gall. It appears from some of the foreign journals, that the disciples of Dr. Gall are anxious to defend themselves from the calumnies that have been circulated against them. It has been thought, they say, that the theory of Dr. Gall justifies every vice, because if a man has the organ that indicates any particular disposition it is in vain for him to resist the predominant inclination. This however, they contend, is a perverted view of the theory, which was never regarded in such a light by any of Dr. Gall's disciples. A man is not vicious because he has a certain organ in the head, more prominent than the rest, but he has such an organ because he is vicious. The more any vicious inclination is indulged, the stronger it becomes, and the corresponding organ increases in proportion. The court of Vienna, therefore, they observe, has great occasion to improve its metaphysics.

Deaf and Dumb. Professor *Kiesewetter* has made a variety of observations on the Deaf and Dumb, at Berlin. The result of his experiments is expected with great anxiety on the continent. One singular fact which he is said to have discovered is, that the *Deaf and Dumb* have a great tendency to speak in rhyme, and what is more remarkable that the rhymes follow the sound more than the orthography. It is not as yet sufficiently authenticated to admit of conclusions being drawn from it with safety.

A work was lately published in England, with this title, "Vox oculis subjecta;" A Dissertation on the most curious and important art of imparting Speech, and the knowledge of Language to the *naturally* Deaf and (consequently) Dumb; with a particular account of the Academy of Messrs. Braidwood of Edinburgh, and a proposal to perpetuate and extend the benefits thereof: By a Parent: (who it appears is Mr. *Francis Green*, of Medford.)

Since this publication has appeared, as the effect of it, we are happy to learn, that a publick Charitable Institution has been established in England, under the patronage of the Duke of Buckingham, and other benevolent characters. We express our hearty good wishes, that the benevolent Author of the above mentioned work, may suceeed in his commendable and persevering exertions to found a like Institution in New England. Considering the number of deaf and dumb people among us, such an establishment seems highly desirable, and we wish the attention of the publick, in these prosperous times, may be turned to an object so deserving their patronage.

List of New Publications.

ENGLISH.

The following are among the multitude of works, lately published in London, viz.

Burgh's Sacred History. Or an attempt to adapt Sacred History to the capacities of children. By A. Burgh, M. A. late of University College, Oxford.

A View of the Old and New Way of Doctrine, Discipline, and Government, in the Churches of Christ, including remarks on Baptism, the Lord's Supper, the Plurality of Elders, their Ordination, &c. By David M'Rea, A. M. Longman, Hurst, Rees & Orme, London, 39, Paternoster row.

Also published as above; Sermons, by Sir Henry Moncrief Wellwood, Bart. D. D. & F. R. S. Ed. one of the ministers of St. Cuthbert's, Edinburgh, and Senior Chaplain in Ordinary, in Scotland, to the Prince of Wales.

An Essay on the Spirit and Influ-

ence of the Reformation of Luther. Faithully translated from the French of C. Villars, by B. Lambert, with the Life of Luther, accompanied with a fine Portrait. M. Jones, Paternoster row.

Another edition of this valuable work, with copious notes, by James Mill, has lately been printed for C. & R. Baldwin, New Bridge street, and R. Ogle, Great Turnstile.

Evans' Sketch of the Denominations into which the Christian World is divided. Ninth Edition, with eight Portraits; corrected and improved. B. Crosby & Co. Stationer's court.

Discourses and Dissertations, on the Scriptural Doctrines of Atonement and Sacrifice, and on the principal objections urged by the opponents of those Doctrines, as they are held by the established church; with an Appendix containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. The second edition on an improved plan. By Wm. Magee, S. T. P. Senior Fellow of Trinity College, and Professor of Mathematics, in the University of Dublin. Cadell & Davis, Strand.

Censura Literaria; containing Titles, and Abstracts, of Scarce Books, Articles of Biography, and other Literary Antiquities; partly in imitation of "Oldys' British Librarian."

*** *The Communications of the Learned, particularly on the Literary Biography and Antiquities of England and America, will be very acceptable to the Editor.*

AMERICAN PUBLICATIONS.

Two Sermons on the Atrocity of Suicide; and on the causes which lead to it. Preached at Suffield, on Lord's Day, Feb. 24, 1805; on occasion of a melancholy instance of suicide, which had recently occurred in that town. By the Rev. Joseph Lathrop, D. D. of West Springfield.

Waiting on God for Rain. A Sermon preached in a time of Drought, July 24, 1805. By Joseph Lathrop, D. D. Pastor of the first Church in West Springfield.

A Sermon preached at the Ordination of the Rev. James Converse to the pastoral care of the Church in Wethersfield (Vermont) Feb. 10, 1802. By Seth Payson, A. M. Pastor of the Church in Rindge, (N. H.)

An Abridgment of two Discourses preached at Rindge, at the Annual Fast, April 11, 1805. By Seth Payson, A. M.

Obituary.

In England, JOSEPH WILKES, Esq. He had a peculiar mode in the formation of roads, of which thirty years experience has fully established the reputation. The principle on which it is founded is, in all possible cases, by laying the road in a concave form, and on an inclined plane, to concentrate the water in the middle, and thus making them as near as may be, like to washways, these being made cleaner and better by rain, which, in the old convex form, where there must be ruts, proves the destruction of roads. This mode is extending through a large district of country, and the roads have the advantage of not only being safer and more pleasant to travel upon, but the singular one of being kept in repair at so much less expense, that where in the old form, the toll collected was inadequate to pay the interest of money borrowed upon them; by the saving of expenses in this, not only the interest is paid, but the principal lessened.

In Europe Her Royal Highness, Madame the Countess D' ARTOIS, consort of the 2nd. brother of the unfortunate Louis XVI.

In Jamaica, July 4th, on board his Britannick majesty's frigate Franchise, the Hon. JOHN MURRAY, captain of that ship. He was son of the Earl of Dunmore, the last governour of Virginia, under the royal government.

In Chilmark, the Hon. MATTHEW MAYHEW, aged 86. Through a long life, he enjoyed a "sound mind in a sound body." As a physician, he was eminent; as a senator, wise; as a magistrate upright; as a judge of probate, the friend of the widow and orphan, and as a christian, exemplary. Few have lived more honoured and beloved. As he lived the life of the righteous, so, like him, his end was peace. He has left an excellent example to a numerous posterity, as well as others, to follow. Nine children followed his remains to the grave.

Poetry.

HYMN,

Composed by the Principal, and appointed to be sung by the Pupils of the Institution, at St. Christopher on Sunday, February 24, 1805, the second Anniversary of the establishment. (See Panoplist, page 177, and 223.)

AGAIN we hail th' auspicious day,
A day to helpless orphans dear;
Which bids us tune our humble lay,
And wipes from Memory's eye the tear.
Hallelujah, Amen.

Around, the flame diffusive glows
Of Charity, celestial guest!
To her th' adopted infant owes
The joy that fills his little breast.
Hallelujah, Amen.

Ah, no! of Thee, great God! alone,
(An awful truth from Heav'n reveal'd)
All is the blessing—all the boon,
And Charity is Grace conceal'd.
Hallelujah, Amen.

How sweet to trace the paths of love—
How sweet her secret wheels survey!
More grateful yet, to look above,
And mark the Pow'r that bids them play.
Hallelujah, Amen.

What tho' Philanthropists, inspir'd
With Heav'n's own spirit gave their aid—
By Thee their generous souls were fir'd,
Thou spak'st the word, and misery fled.
Hallelujah, Amen.

Still o'er Columbus' fav'rite ISLE,
Thy shield protective wide extend;
Still on her infant orphans smile,
For life is bliss with Thee our Friend.
Hallelujah, Amen.

HYMN,

Composed by the Rev. Mr. Newman, and appointed to be sung on the same occasion.

O GOD! what language shall express
Our present bliss our past distress!
What pow'r the grateful sense disclose,
With which our ravish'd bosom glows!
For gloomy, lately, was our lot,
As if by Heav'n itself forgot;
Want press'd us with his iron hand,
And bent us to his stern command.
The blind career of vice we ran,
With sorrows crowding life's short span;
No ray of joy, no hope of rest
E'er visited our troubled breast.
But now how placid and serene,
How cheerful, and how bright the scene,
Since exercis'd in Virtue's school,
Her charms we feel, obey her rule.
Let mortals never then despair
Of their Almighty Father's care,
But still in him their trust repose,
And brave all dangers, brave all foes.

TO CORRESPONDENTS.

Z. On Experimental Religion is fully approved. The additional number on the ſame ſubject is with pleaſure expected.

Z. Z. On Preaching, was received too late for this number.

Beta's pleaſant remarks are approved.

Aſaph, No 2. *on the nature, uſes, and effects of prayer*; A *third* number *On the Old Divines*; *Thoughts on* 1 Pet. iv. 6. *Euſebius, on the Pagan Demons*, and *Philo's* 5th No. *on the Deluge*, are prepared for the next number.

We thank the *Subſcriber*, who ſent us Biſhop Horne's ingenious paraphraſe on a paſſage in Eccleſiaſtes. It ſhall appear in the next number.

Q. *On Redeeming time*, and *Gamma* on another ſubject, are on file for conſideration.

The anonymous communication, which undertakes to point out the grounds of chriſtian fellowſhip, will be conſidered. The ſubject is delicate and important, and demands a wiſe and cautious pen. Some parts of the paper received are not in our opinion, ſufficently guarded.

The Editors feel reſponſible for what they publiſh, and therefore muſt examine every paper with ſerious and faithful attention, and decide impartially and firmly according to their judgment.

The two pieces from *Philalethes*, are ſerious and devout. Their dreſs, however, is not ſuch, as fully meets the wiſhes of the Editors, or, as will be likely to ſatisfy the expectations of the publick mind.

We thank our reſpected correſpondent, who has furniſhed us with *Contemplations on Chriſt*, a ſeaſonable ſubject. His obſervations on the *perſon and character* of Chriſt will be found in the preſent number; thoſe on his *Office*, ſhall appear in our next.

We have juſt received, *Philologos* on *the Decalogue*, in *twelve* numbers, and approve his "leading view" in them, "to vindicate the morality of the Old Teſtament againſt the aſperſion of infidels, and to furniſh armour againſt enemies of various caſts." Our ingenious correſpondent has our beſt wiſhes for his ſucceſs in accompliſhing his good deſigns.

Several valued correſpondents, whoſe favors have remained ſome time on our files, are not forgotten. We have reaſons for our delay, which we truſt would ſatisfy them, if they could with propriety be communicated.

We are much obliged to the reſpected correſpondent, who has favoured us with obſervations *on the manner in which chriſtians are to treat an excommunicated brother*; THE TRIFLER, &c. They are juſt received, ſhall have an early inſertion in the Panopliſt. Communications from this correſpondent will always be acceptable.

The Editors ſuggeſt to their correſpondents, the expediency of affixing *ſignatures* to their reſpective pieces.

☞ *The Editors have to apologize to their Patrons for the short delay of this number, occasioned by a disappointment in receiving paper.*